

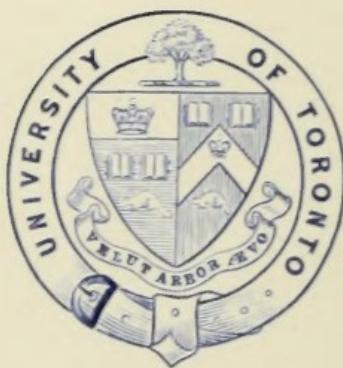
BELL'S ILLUSTRATED CLASSICS

EURIPIDES
ALCESTIS

E. H. BLAKENEY M.A.



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BELL'S ILLUSTRATED CLASSICAL SERIES

EDITED BY E. C. MARCHANT, M.A.

Late Classical Master at St. Paul's School

EURIPIDES: ALCESTIS



HERCULES WRESTLING WITH DEATH FOR THE BODY OF ALCESTIS.

(From the painting by Lord Leighton.)

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E89aBl

THE ALCESTIS OF EURIPIDES

EDITED BY

E. H. BLAKENEY, M.A.

HEADMASTER OF SIR ROGER MANWOOD'S GRAMMAR SCHOOL, SANDWICH, KENT

*WITH INTRODUCTION, NOTES, APPENDICES
VOCABULARY AND ILLUSTRATIONS
WITH THE PUBLISHERS
COMPLIMENTS.*



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EDITOR

Οὐκ ἔτος δὲ τε τραγῳδία ὅλως σοφὸν δοκεῖ εἶναι, καὶ ὁ
Εύριπίδης διαφέρων ἐν αὐτῇ;

PLATO, *Rep.* 568 A.

Ο Εύριπίδης, εἰ καὶ τὰ ἄλλα μὴ εὖ οἰκονομεῖ, ἀλλὰ τραγικότατός γε τῶν ποιητῶν φαίνεται.

ARISTOTLE, *Poet.* xiii. 10.

The *Alcestis* is, perhaps, the central example of the idea of all Greek drama.

RUSKIN, *Modern Painters*, vol. v, pt ix, chap. 2.

PREFACE

THE text of the present edition of the *Alcestis* is founded on that of Nauck, though several valuable readings have been gleaned from the critical editions of R. Prinz (1879), and Prof. Hayley (1898). Questions of textual criticism have been eschewed; but a list of variations from Nauck's text is given in Appendix C.

As the notes are designed for young learners, there will be found a good deal of quite elementary matter in them; for the same reason there is, designedly, a certain amount of repetition: *bis repetita docent*. The choruses are translated in full.

In writing the notes I have relied mainly on the commentaries of Monk and Hayley. The school editions of Bayfield, Haydon, and Hadley, have also been very helpful—the last specially so.

But the works to which I feel I owe most, in my study of the play, are (1) Robert Browning's fine rendering of the *Alcestis* in *Balaustion's Adventure* (1871); and (2) Dr. Verrall's subtle and

suggestive studies, entitled *Euripides the Rationalist* (1895).

Among subsidiary aids must be named Haigh's valuable work on the *Tragic Drama of the Greeks* (1896). Sir R. C. Jebb's monumental edition of Sophocles (1887-1896). Prof. W. W. Goodwin's admirable *Syntax of the Greek Moods and Tenses* (enlarged edition, 1889), and Veitch's exhaustive treatise on the *Greek Verbs*.

In the notes, reference is constantly made to Prof. Sonnenschein's *Greek Grammar* (in the 'Parallel Grammars' series).

Attention is directed to the Grammatical Index placed immediately after the Appendices; this, though by no means exhaustive, will (I hope) be found useful.

My best thanks are due to a former colleague for furnishing me with the scheme of the Conditional Sentence, printed in Appendix D; and to my friend and former teacher, the Rev. S. Thelwall, Vicar of Radford Semele, for revising most of the proofs of this book. Some of his suggestions appear in the notes, and on pp. 164, 165.

The bust of Euripides which appears on p. 8 is reproduced, by permission of the Delegates of the University Press, Oxford, from the illustration in Haigh's *Tragic Drama of the Greeks*.

E. H. BLAKENEY.

SANDWICH,
Nov. 19. 1900.

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GENERAL INTRODUCTION

BY E. C. MARCHANT, M.A.



I. CHORUS AND DIALOGUE.

EVERY Greek tragedy consists of two portions—the one sung, the other spoken. The sung portion, or **chorus**, was performed by twelve or fifteen persons accompanied by a flute, as they danced around the altar of Dionysus. The spoken portion, or **dialogue**, was given by the actors, each actor taking more than one part. Most of the plays of Aeschylus were performed with but two actors; Sophocles introduced a third, and this number was never exceeded. But in addition to the actors any number of characters, who had nothing to say, could be employed; and children, even if they spoke, did not count in the number. The leader of the chorus (*κορυφαῖος*) enters into dialogue with the actors, and thus forms the connecting link between the chorus and the actors.

II. GREEK DRAMA AND RELIGION.

You will find that the choruses occupy a considerable portion of a play. The reason is that the origin of Greek

tragedy is to be found, not in the dialogue, but in the chorus. The drama was closely connected with *religion*, and has its origin in rude songs sung by rustic folk, who gathered together to honour the god Dionysus, god of vegetation and of wine. Dialogue was first interspersed with the chorus soon after 550 B.C. From this time the amount assigned to chorus was gradually diminished, and the dialogue gradually assumed greater importance.

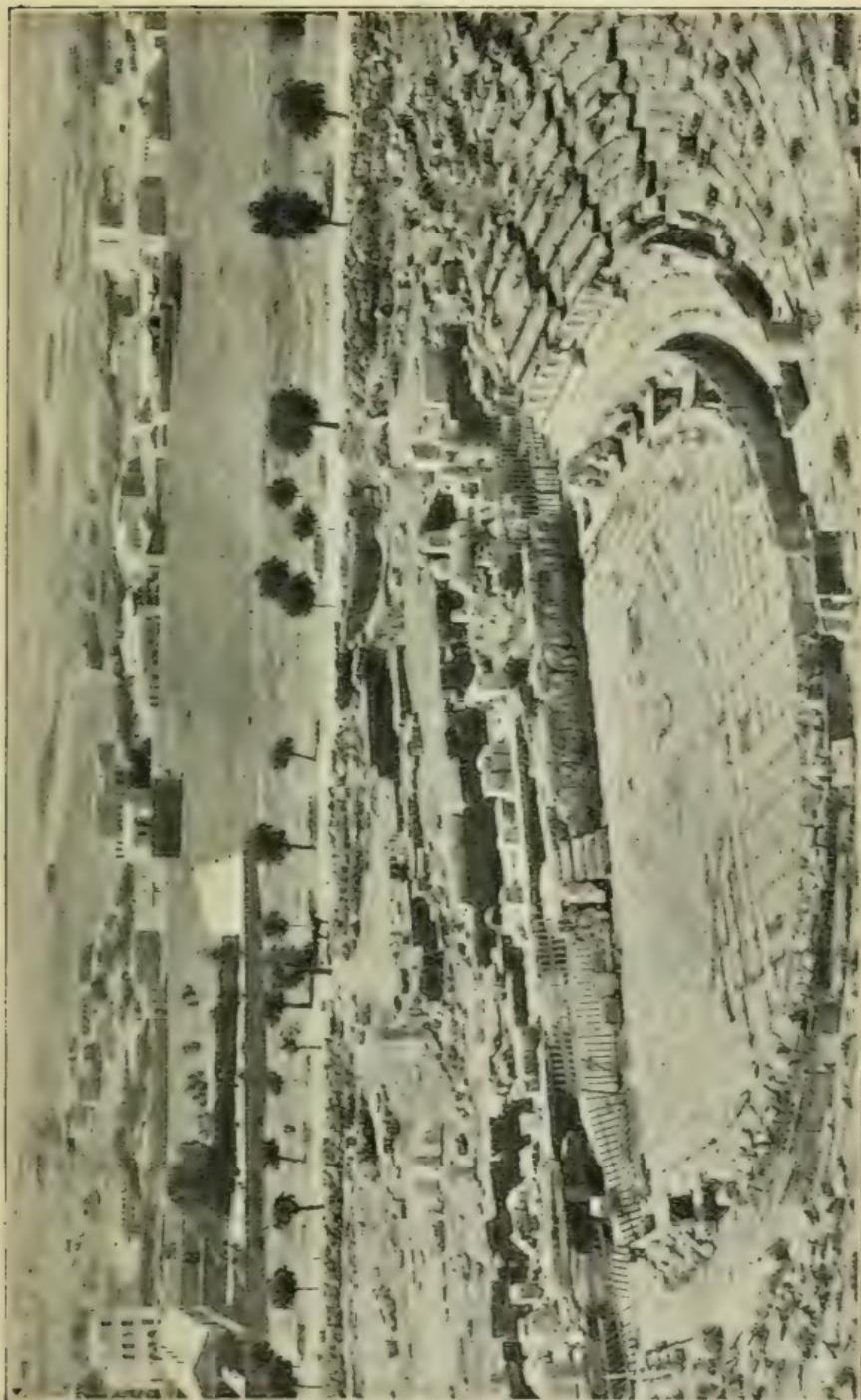
III. TIME OF PERFORMANCES.

The Greek theatre throughout its history was bound up with the Greek religion. The chief seat in the front row of the 'house' was reserved for the priest of Dionysus. The altar of Dionysus stood in the centre of the theatre. The spectators were worshippers: the performers were officiating on their behalf in a theatre that was regarded as a temple. Accordingly plays were performed at Athens *only at the feasts of Dionysus, called the Dionysia*, tragedies being given (1) at the Lēnaea, the more ancient but less important festival of Dionysus held about the end of January; and (2) at the Greater or City Dionysia, held about the end of March.

The performances at the latter festival were by far the more important, and extended over three days. One morning was assigned to the performance of three tragedies. All poets who wished to exhibit a play had to submit their works to the chief archon, and he decided who were to enjoy the coveted honour.

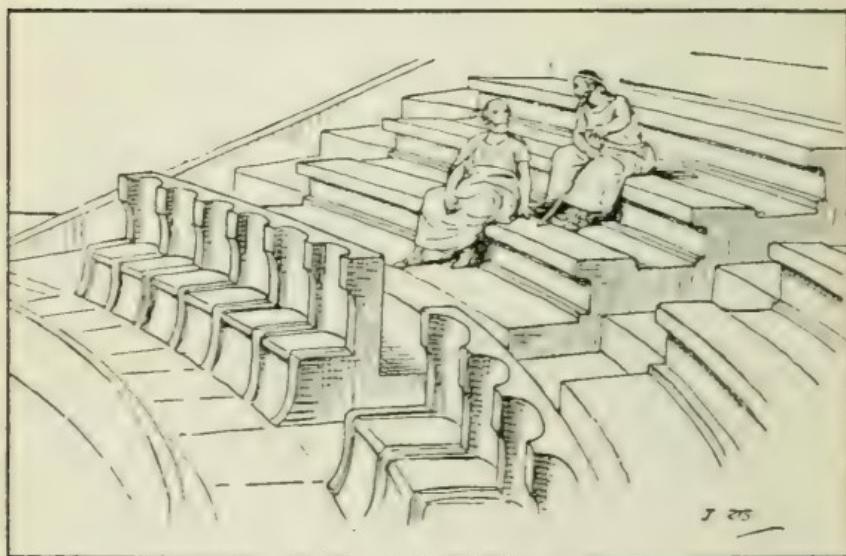
IV. PLACE OF PERFORMANCES.

1. Before dialogue was introduced, all that was required for the honouring of Dionysus was an open



THE THEATRE OF DIONYSUS AT ATHENS. (From a photograph.)

circular space in which the performers could sing and dance about the altar, and round which spectators could gather. This open space—the germ as it were of the Greek theatre—is the *Orchestra* (i. e. Dancing-Place). But after 550 B.C., when the dialogue was added, and there were thus plays instead of mere choral odes, the spectators had to make way for the acting. Accordingly the



THE SEATS IN THE AUDITORIUM OF THE THEATRE OF DIONYSUS AT ATHENS.

Orchestra and a space outside it were left vacant, and the spectators sat in—

2. the *Auditorium* (*κοίλον*). This was in the shape of a semicircle with prolonged ends. At first the seats were but temporary wooden platforms; but at Athens tiers of stone seats, rising one above the other, were begun shortly after 500 B.C. The auditorium was by far the largest part of the theatre, and was capable of holding the whole of the citizens—at Athens about 25,000.



AN ACTOR WEARING THE TRAGIC MASK AND COTHURNI.
(From an ivory statuette found at Rieti.)

A theatre generally stood on the slope of a hill, and the auditorium, like the orchestra, was without roof. At Athens the theatre stands on the south-east slope of the Acropolis, in the Lēnaeum, or sacred enclosure of Dionysus.

3. The *Stage*, of course, did not exist so long as there was no dialogue. Nor is it certain when a stage was first used. Possibly in the days of Aeschylus, Sophocles and



TRAGIC MASKS.

Euripides, the acting took place in part of the orchestra. But at whatever date a raised platform was introduced, it was not allowed to encroach on the orchestra, but formed a tangent to it. The Greek stage was very long and narrow, and was ten or twelve feet high. It communicated with the orchestra—in which the chorus continued to perform—by means of steps. The actors entered through doors at the back of the stage or at the sides.

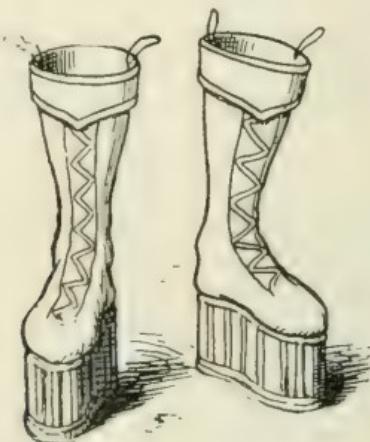
4. *Scenery.* Painted scenery is said to have been introduced by Sophocles. No doubt much was left to the imagination of the audience; and as the scenes supposed to be represented were of a simple and familiar kind—generally the exterior of a temple or palace adorned with columns and statues—the difficulty involved was not great.

V. MANNER OF PERFORMANCES.

(1) *Dress of performers.* The actors wore the long *χιτών* or tunic worn by citizens at festivals, of a colour appropriate to the character. Over this was a mantle (*ἱμάτιον*), or cloak (*χλαμύς*). The size of the actor was increased by padding, by raising him on the *κύθορνοι*—boots with wooden soles of great thickness—and by means of a mask that covered the entire head, the hair being so arranged as to increase the height. It was the vast size of the theatre that made these devices necessary. The chorus was similarly dressed, but in a less magnificent style, and in place of the high boots they wore shoes. Of course in every case ornaments appropriate to the character were added.

The spectators assembled at daybreak, and brought refreshments with them. The order in which the plays were produced was decided by lot. Loud demonstrations of approval or condemnation were common during the performance. Encores were allowed, and if anything was specially disliked, things were sometimes thrown at the actors. The poets producing plays were in competition with one another: at the end of the performances duly appointed judges awarded a crown of ivy to the successful poet, and to that citizen who had

trained and paid for his chorus (the *χορηγός*). To gain the crown was esteemed a great distinction. The poet celebrated his success with a solemn sacrifice and a grand banquet.



COTHURNI. (From an ivory statuette found at Rieti.)

EURIPIDES.

Euripides was born in 480 B.C. (?) in the island of Salamis. As a youth he was devoted to athletics, painting and philosophy. His first play was exhibited in 455 B.C., when he was twenty-five years old. From this date he wrote nearly a hundred plays; but he only gained the prize five times, and on several occasions was beaten by Sophocles. After his death, however, he became the favourite poet, and his plays were frequently revived. The latter part of his life was spent at the court of Archelaus, King of Macedonia; and there he died in 406 B.C. He was buried at Pella, where the Macedonians gave him a splendid tomb: and a monument was erected to his memory at Athens.

His chief characteristics as a writer are : (1) his love of *reflection* and *philosophy*; (2) a tendency to make the characters *argue* with one another in what is called a *rhetorical* style; (3) a great skill in presenting striking scenes, his separate scenes being often superior to his play as a whole; (4) the great beauty of his choral odes, which frequently have scarcely any connexion with the plot of the play and merely serve as interludes. His plays open and end in a mechanical, artificial manner; a prologue sets forth the situation, and leaves the audience nothing to discover; and when the plot has led to serious complications, we should often wonder how the poet will find a satisfactory way out, did we not know that Euripides will merely bring in a god or goddess--the *deus ex machina*, as the character is called--to cut the knot.

In *style* Euripides is much simpler than Aeschylus and Sophocles. His language is that of everyday life--natural and graceful, but none the less affecting. And there is a corresponding simplicity about his characters. The Greek poets almost invariably represented on the stage tales drawn from the rich mythology of Greece, and their characters were consequently the old heroes and the gods. The peculiarity of Euripides is that he represents the old heroes as ordinary men and women of his own day--as people one might meet in the street, not as remote, superhuman, ideal beings.



BUST OF EURIPIDES.
(From a cast in the University Galleries, Oxford.)

THE ALCESTIS

The Play.

THE *Alcestis* is the earliest of the extant works of Euripides. It was acted in 438 B.C., that is to say, in the poet's forty-seventh year¹, and was performed at the close of a 'tetralogy' (=group of four plays) in place of a satyric drama. The object of the satyric drama, following upon the triad of tragedies that had preceded it, was to relieve the strain, upon the feelings of the audience, caused by the hours of close attention that the long unfolding of the tragic 'trilogy' necessitated. The fact that the *Alcestis* must have been substituted for this regulation satyric drama accounts for the peculiar tone of the play, the semi-comic scenes of which were meant to reproduce, in a modified shape, the grosser humours of the satyric drama².

¹ The Parian Marble assigns the birth of Euripides to the year 485. According to the common tradition he was born 480.

² We cannot justly speak of the *Alcestis* as a 'tragedy,' since the conclusion is a happy one. Bayfield (Introd. xi) speaks of the play as holding a 'halfway position between true tragedy and comedy.'

The Plot.

1. The plot of the *Alcestis* turns upon an old story that Apollo served, as a mortal man, in the house of Admetus, king of Pherae in Thessaly; and, in return for kindnesses rendered to him by Admetus, obtained for that prince, at the hands of the Fates, a release from death, *on condition that a substitute was found*¹. On hearing of the respite granted him, Admetus, who was by no means ready or willing to be quit as yet

'Of youth and bloom and this delightful world.'

went the round of his friends and relatives, praying that they would take his place. Needless to say that 'they all, with one consent, began to make excuse.' At length, however, his wife arose and declared her willingness to die in his stead. This the Fates accept, and the compact is sealed.

2. Admetus, having accomplished his wish, is overcome by a sudden revulsion of feeling. He cannot spare his wife; what would life be, for him or his bereaved children, without her gracious presence in his home? It is, however, too late. The die is cast; and Alcestis, after words of passionate and fond farewell to all she loves upon earth, yields up her pure spirit into the hands of an inexorable Destiny.

3. Now it so happens that, on this very day of Alcestis' death, Heracles visits the king, an old friend of his, and is surprised to find the house in mourning. Admetus,

¹ See, by all means, Browning's *Parleyings with Certain People* (prologue: 'Apollo and the Fates'); and William Morris' *Earthly Paradise* ('The Love of Alcestis').

mindful even at this supreme hour of the sacred laws of hospitality, will not, despite the protests of his retainers, permit his guest-friend to be sent away. Cloaking the real cause of his grief, and luring Heracles into imagining that the signs of mourning are for some ‘outside loss’ — he does not for an instant allow him to suppose that such signs betoken a deep ‘inner sorrow’ touching his whole life to the quick—Admetus has Heracles escorted into the palace, there to be entertained in such royal fashion as befits so distinguished a guest.

4. The next scene has its painful as well as its (intentionally) comic side. Pheres, the aged father of Admetus, is introduced, bearing gifts for the dead. In the midst of some appropriate, if somewhat wooden, phrases of grief and farewell to the dead Alcestis — who, high on the funeral couch, is being carried along the road to burial — Admetus fiercely bursts in, and, in stormy revilings, upbraids the father for having caused Alcestis’ death through his unwillingness to die for his son. Taunt and counter-taunt follow in swift, and undignified, succession. Pheres exposes his son’s dastardly selfishness ; and Admetus turns upon him with the words ‘Never will *I* bury thee, no never !’ (665) — words that convey the most striking repudiation of a father possible to a Greek. The painful nature of the scene is somewhat lightened by Pheres’ evident enjoyment in each shrewd blow he deals his son, and by the unsparing way he tears off the mask from that son’s unblushing egotism and selfishness.

5. Heracles now returns to the stage. Admetus and the Chorus are absent, busy with the funeral obsequies of the dead queen. The hero has evidently drunk more than is good for him, to the intense disgust of the old servant, who at length resolves, despite the commands of Admetus, to reveal to Heracles the true state of the

case. Sobered, as soon as ever he realizes the sad truth, Heracles, while recognizing his host's noble hospitality, is at the same time touched with some sense of regret that the king did not open his heart to him as friend to friend. His mind is made up, however, at once. He will bring Alcestis back, even from the grave.

6. And so, for friendship's dear sake, the hero went out, and closed with the king of terrors—Death's very self; aye, and overcame. Veiled and speechless Alcestis is brought back into the 'light of common day,' and stands again before her husband, who does not recognize her. Heracles, by an elaborate piece of feigning¹, makes out that Alcestis is a slave-girl, won by him at a wrestling-bout; her he would entrust, while absent awhile, to Admetus' care. 'No, that cannot be,' cries the wretched king; 'my wife has given up her life for my life; shall I, dishonouring her blessed memory, take any strange woman, even for a while, into my keeping?' 'Nay, but I would have it so: take her,' says Heracles, with gentle but effective insistence. Admetus yields. First protests, then prayers, then—submission. Yes, Admetus' was a weak character; but how effectively has the poet utilized that very weakness to lend effectiveness to the last great scene of all²!

7. The hero's task was done—done in royal fashion. Alcestis and Admetus are indeed united; she, with her ennobling and purifying influence upon the lives of all with whom it has been her lot to come in contact; he, ennobled, doubtless, and purified by the sheer power of

¹ As he has, in the name of hospitality, been made the victim of a deception. Heracles deems it but fair play, in friendship's interests, to practise a like deception on Admetus.

² Hadley, Introd. p. xx.

self-denying love as exemplified in the selfless attitude of his wife¹.

'Ah, but the tears come, find the words at fault !
 There is no telling how the hero twitched
 The veil off ; and there stood, with such fixed eyes
 And such slow smile, Alcestis' silent self !
 It was the crowning grace of that great heart²
 To keep back joy : procrastinate the truth
 Until the wife, who had made proof and found
 The husband wanting, might essay once more,
 Hear, see, and feel him renovated now—
 Able to do, now, all herself had done,
 Risen to the height of her : so, hand in hand,
 The two might go together, live and die³.'

Structure of the Play.

Prologue, 1-76.

Parodos, 77-135.

First Episode, 136-212.

First Stasimon, 213-243.

Second Episode, 244-434.

¹ Euripides has been called a woman-hater—perhaps with some show of reason. But, after all, one may take leave now and then to doubt the poet's own sincerity in this regard ; while, in many instances, much of his invective is due to rhetorical exaggerations, dramatic necessity, or the circumstances of the play. It is, of course, obviously unjust to accredit a dramatic poet with the sentiments of his characters. The comment of Sophocles on the statement that Euripides hated women was—‘*In his tragedies, yes.*’ Certain it is that, woman-hater or no woman-hater, scarcely any poet has drawn pure, self-sacrificing, affectionate women, with truer grace or simpler tenderness than the author of the *Alcestis* and the *Iphigeneia*.

² i.e. Heracles.

³ Browning, *Balaustion*.

- Second Stasimon*, 435–475.
Third Episode, 476–567.
Third Stasimon, 568–605.
Fourth Episode, 606–961 (with the *κομψός*, or dirge,
 861–934).
Fourth Stasimon, 962–1007.
Exodos, 1008–1163.

The Problem of the Alcestis¹.

Dr. A. W. Verrall, in his valuable criticism of Euripides, has offered an explanation of the Alcestis-story which deserves most careful consideration. According to him, Euripides, in dramatizing a legend for the stage, made an outward show of conformity with the usual tradition; but, in the setting of the legend, he contrived, by means of delicate innuendoes and hints, to throw doubt on the whole business, and to bring the miraculous element into contempt. Hence we have a double plot—the superficial plot (to satisfy orthodox believers) and the rationalized modification concealed beneath it (for intelligent sceptics to detect).

According to this theory, Alcestis *never dies at all*, but is reduced to a state of trance by fear of the Delphic oracle; and her husband, who thinks her dead, and is ashamed of his conduct, buries her hurriedly to avoid public scandal. Then Heracles, who has been entertained, and has made himself drunk in the process, hurries off, on hearing the news, to the tomb—only to find Alcestis awakened from her trance. He then and there restores her to Admetus.

¹ Haigh, *Tragic Drama of the Greeks*, pp. 261–273, 285–288;
Classical Review, vol. ix. 407–413.

The play, therefore, is no more nor less than a 'delicate thrust at the state religion.'

This may be so; but it is difficult to believe that the real purpose of Euripides has been misread by all critics of the *Alcestis* for twenty centuries or more. Whatever be the truth of Dr. Verrall's subtle and ingenious theory, I find it hard to believe he is justified in asserting that the *main* object of Euripides' poetry was just this criticism of current theology. That it may have been his intention to give sly digs at the monstrous legends which did duty for divinity, is no doubt true; but, rationalist, sophist, rhetorician, sensationalist as he was, Euripides was also — *and before all else* a poet. To forget, or even to try to attenuate, this prime fact is fatal to our appreciation of this great poet — a poet beloved of Dante, of Milton, of Goethe, of Browning. True, his *Alcestis* failed to win the coveted prize, when first exhibited to the Athenians during the festivities connected with the city Dionysia; that coveted prize, an ivy crown, fell to the lot of Sophocles. No, the *Alcestis* was not 'crowned':

'Why crown whom Zeus has crowned in soul before?'

ΕΤΡΙΠΙΔΟΥ
ΑΛΚΗΣΤΙΣ

The scene is the palace of Admetus at Pherae; this scene remains unchanged throughout the play.

DRAMATIS PERSONAE

ΑΠΟΛΛΩΝ	<i>The God.</i>
ΘΑΝΑΤΟΣ	<i>Death.</i>
ΑΔΜΗΤΟΣ	<i>King of Pherae in Thessaly.</i>
ΑΛΚΗΣΤΙΣ	<i>Wife of Admetus.</i>
ΦΕΡΗΣ	<i>Father of Admetus.</i>
ΕΥΜΗΛΟΣ	<i>Son of Admetus.</i>
ΗΡΑΚΛΗΣ	<i>The Hero.</i>
ΘΕΡΑΠΩΝ	<i>Retainer in the household.</i>
ΘΕΡΑΠΑΙΝΑ	<i>Maid.</i>
ΧΟΡΟΣ	<i>Chorus of aged Pheraeans.</i>

ΕΥΡΙΠΙΔΟΥ

ΑΛΚΗΣΤΙΣ

SCENE : *Palace of Admetus.*

APOLLO is seen standing before the palace.

The Fates have granted Admetus the boon craved ;
Alcestis is ready to die in his stead.

ΑΠΟΛΛΩΝ.

Ω δώματ' Ἀδμήτει', ἐν οἷς ἔπλην ἐγὼ
θῆσσαν τράπεζαν αἰνέσαι θεός περ ὅν.
Ζεὺς γὰρ κατακτὰς παῖδα τὸν ἐμὸν αἴτιος
Ἀσκληπιόν, στέριοισιν ἐμβαλὼν φλόγα·
οὐδὲ χολωθεὶς τέκτονας Δίου πυρὸς 5
κτείνω Κύκλωπας· καί με θητεύειν πατὴρ
θυητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἡνάγκασεν.
ἐλθὼν δὲ γαῖαν τήνδ' ἐβουφόρβουν ξένῳ,
καὶ τόνδ' ἔσωζον οἶκον ἐσ τόδ' ἡμέρας.
ὅσιου γὰρ ἀνδρὸς ὅσιος ὃν ἐτύγχανον, 10

παιδὸς Φέρητος, ὃν θαυεῖν ἐρρυσάμην,
 Μοίρας δολώτας· ἥρεσαν δέ μοι θεὰι
 Ἀδμητοι ἥδη τὸν παραντίκ' ἐκφυγεῖν,
 ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.
 πάντας δὲ ἐλέγξας καὶ διεξελθὼν φίλους, 15
 οὐχ ηὗρε πλὴν γυναικὸς ὅστις ἥθελε 17
 θαυὰν πρὸ κείνου μηκέτ' εἰτορᾶν φάος,
 ἢ τὴν κατ' οἴκους ἐν χεροῖν βαστάζεται
 ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ 20
 θαυεῖν πέπρωται καὶ μεταστῆναι βίου.
 ἐγὼ δέ, μὴ μίατμά μ' ἐν δόμοις κίχη,
 λείπω μελάθρων τῶνδε φιλτάτην στέγην.

[Enter DEATH, a dark figure currying a sword.]

ἥδη δὲ τόνδε Θάνατον εἰτορῶ πέλας,
 ιερέα θαυόντων, ὃς τιν εἰς Ἀιδου ὁύμους 25
 μέλλει κατάξειν· σύμμετρος δ' ἀφίκετο,
 φρουρῶν τόδ' ἡμαρ φῖ θαιεῖν αἴτην χρεώι.

Death scornfully addresses Apollo and upbraids him for saving the King's life.

ΘΑΝΑΤΟΣ.

ἄ ἄ·
 τί σὺ πρὸς μελάθρους: τί σὺ τῇδε πολεῖς,
 Φοῖβ: ἀσικεῖς αὖ τιμὺς ἐιέρων 30
 ἀφοριζόμενος καὶ καταπαύων.
 οὐκ ἥρκεσέ σοι μόρον Ἀδμήτου
 διακωλῦσαι, Μοίρας δολίω
 σφῆλαντι τέχνη; τὴν δὲ ἐπὶ τῇδε αὖ

χέρα τοξήρη φρουρεῖς ὄπλισας, 35
 ἢ τόδ' ὑπέστη πόσιν ἐκλύσασ'

αὐτὴ προθανεῖν—Πελίου παῖς.

ΑΠ. [ironically.] θάρσει· δίκην τοι καὶ λόγους
 κεδνοὺς ἔχω.

ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

ΑΠ. σύνηθες ἀεὶ ταῦτα βαστάζειν ἐμοί. 40

ΘΑ. καὶ τοῖσδε γ' οἴκοις ἐκδίκως προσωφελεῖν.



BOW AND QUIVER OF APOLLO. (From a vase-painting in the British Museum.)

ΑΠ. φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.

ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ:

ΑΠ. ἀλλ' οὐδὲ ἐκεῖνον πρὸς βίαν σ' ἀφειλόμην.

ΘΑ. πῶς οὖν ὑπὲρ γῆς ἐστι κοὺ κάτω χθονός: 45

ΑΠ. δάμαρτ' ἀμείψας, ἣν σὺ τῦν ἥκεις μέτα.

ΘΑ. κἀπάξομαι γε νερπτέραν ὑπὸ χθόνα.

ΑΠ. λαβὼν ἵθ'. οὐ γὰρ οἶδ' ἀν εἰ πείσαιμι σε.

ΘΑ. κτείνειν γ' ὅν ἀν χρῆ; τοῦτο γὰρ τετάγμεθα.

- ΑΠ. οὐκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν.
 ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν. 51

Apollo entreats Death to spare Alcestis, but in vain.

- ΑΠ. ἔστ’ οὖν ὅπως Ἀλκηστὶς εἰς γῆρας μόλοι;
 ΘΑ. οὐκ ἔστι τιμαῖς κάμε τέρπεσθαι δόκει.
 ΑΠ. οὕτοι πλέον γ’ ἀνὴρ μίαν ψυχὴν λάβοις.
 ΘΑ. νέων φθινόντων μεῖζον ἄρνυμαι γέρας. 55
 ΑΠ. καν γραῦς ὅληται, πλουσίως ταφήσεται.
 ΘΑ. [with bitter satire.]
 πρὸς τῶν ἔχόντων, Φοῖβε, τὸν νόμον τίθης.
 ΑΠ. πῶς εἶπας: ἀλλ’ ἡ καὶ σοφὸς λέληθας ᾧν;
 ΘΑ. ὠνοῦντ’ ἀν οἷς πάρεστι γηραιοὶ θανεῖν.
 ΑΠ. οὔκουν δοκεῖ σοι τήνδε μοι δοῦναι χάριν; 60
 ΘΑ. οὐ δῆτ’ ἐπίστασαι δὲ τοὺς ἐμοὺς τρόπους.
 ΑΠ. ἔχθρούς γε θητοῖς καὶ θεοῖς στυγουμένους.
 ΘΑ. οὐκ ἀν δύναιο πάντ’ ἔχειν ἀ μή σε δεῖ.

None the less, a Deliverer will come.

- ΑΠ. ἢ μὴν σὺ πείσει καίπερ ὡμὸς ἀν ἄγαν·
 τοῖος Φέρητος εἶσι πρὸς δόμους ἀνήρ, 65
 Εὐρυσθέως πέμψαντος ἵππειον μέτα
 ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων,
 ὅς δὴ ξεινωθεὶς τοῖσδ’ ἐν Ἀδμήτου δόμοις
 βίᾳ γυναικα τήνδε σ’ ἔξαιρήσεται. 69
 ΘΑ. πόλλα’ ἀν σὺ λέξας οὐδὲν ἀν πλέον λάβοις. 72
 ἢ δ’ οὖν γυνὴ κάτεισιν εἰς Ἀιδον δόμους.
 στείχω δ’ ἐπ’ αὐτήν, ὡς κατάρξωμαι ξίφει·

ιερὸς γὰρ οὐτος τῶν κατὰ χθονὸς θεῶν 75
ὅτου τόδ' ἔγχος κρατὸς ἀγνίση τρίχα.

[ΔΕΛΤΗ *stalks out defiantly, brandishing his sword.*]

[Enter CHORUS. After taking their places in the orchestra, they sing, in sad strains, the following] :—

ΧΟΡΟΣ.

Is Alcestis alive or dead ?

ΧΟΡ. τί ποθ' ισυχία πρόσθεν μελάθρων ;
τί σεσίγηται δόμος Ἄδμιτον ;
ἀλλ' οὐδὲ φίλων πέλας οὐδεὶς,
ὅστις ἀν εἴποι πότερον φθιμένην 80
χρὴ βασίλειαν πενθεῖν, ή ζῶσ'
ἔτι φῶς λεύσσει Πελίον τόδε παιᾶς
Ἄλκηστις, ἐμοὶ πᾶσι τ' ἀρίστῃ
δόξασι γυνὴ^{πόσιν εἰς αὐτῆς γέγενησθαι.} 85
κλύει τις ή στεναγμὸν ή στροφ.^{χειρῶν κτύπον κατὰ στέγας}
ή γόον ὡς πεπραγμένων ;
οὐ μὰν οὐδέ τις ἀμφιπόλων
στατίζεται ἀμφὶ πύλας. 90
εἰ γὰρ μετακύμιος ἄτας,
ὦ Ηαιάν, φανείης.

The Chorus debate the question.

ΗΜΙΧ. οὐ τὰν φθιμένης γέστιώπων.

ΗΜΙΧ. νέκυς ήδη.

HMIX. οὐ δὴ φροῦδός γ' ἐξ οἴκων.

HMIX. πόθεν: οὐκ αὐχῶ. τί σε θαρσύνει: 95

HMIX. πῶς ἀν ἔρημον τάφον Ἀδμητος
κεδνῆς ἀν ἐπραξε γυναικός;

XOP. πυλῶν πάροιθε δ' οὐχ ὄρῳ
πηγαῖον ὡς νομίζεται 100

χέριβ' ἐπὶ φθιτῶν πύλαις,

χαίτη τ' οὕτις ἐπὶ προθύροις

τομαῖος, ἀ δὴ νεκύων

πένθει πίτνει· οὐ νεολαία

δουπεῖ χεὶρ γυναικῶν.

HMIX. καὶ μὴν τόδε κύριον ἥμαρ, 105

HMIX. τί τόδ' αὐδᾶς;

HMIX. φὲ χρή σφε μολεῖν κατὰ γαιάς.

HMIX. ἔθιγες ψυχῆς, ἔθιγες δὲ φρεῶν.

HMIX. χρή τῶν ἀγαθῶν διακριομέιων
πενθεῖν ὅστις 110

χρηττὸς ἀπ' ἀρχῆς νενόμισται.

There is no remedy. Would that Asclepius were here!

XOP. ἀλλ' οὐδὲ ναυκληρίαν στρ.

ἔσθ' ὅποι τις αἴας

στείλας ἦ Λυκίαν

ἐφ' ἔδρας ἀνύδρους

Ἀμμωνιάδας

δυστάνον παραλύσαι

ψυχάν· μόρος γὰρ ἀπότομος

πλάθει· θεῶν δ' ἐπ' ἐσχάραν

οὐκέτ' ἔχω τίνα μηλοθύταν πορευθῶ. 120

μόνος δ' ἄν, εἰ φῶς τόδ' ἦν
ὅμμασιν δεδορκώσ
Φοίβου παῖς, προλιποῦσ'
ἥλθ' ἄν ἔδρας σκοτίους
Ἄιδα τε πύλας·
δμαθέντας γὰρ ἀνίστη,

ἀντ.

125



ZEUS HURLING THE THUNDER-BOLT. (From a cameo.)

πρὶν αὐτὸν εἶλε Διόβολον

πλῆκτρον πυρὸς κεραυνίου.

ιῦν δὲ βίου τίν' ἔτ' ἐλπίδα προσδέχωμαι; 130

πάντα γὰρ ἥδη τετέλεσται βασιλεῦσι,

πάντων δὲ θεῶν ἐπὶ βωμοῖς

αίμόρραντοι θυσίαι πλήρεις,
οὐδὲ ἔστι κακῶν ἄκος οὐδέν.

135

[Enter a maid-servant, who comes out of the palace, weeping. The CHORUS proceeds to address her.]

ἀλλ᾽ οὐδὲ ὀπαδῶν ἐκ δόμων τις ἔρχεται
δακρυρροοῦσα· τίνα τύχην ἀκούσομαι;
πενθεῖν μέν, εἴ τι δεσπόταισι τυγχάνει,
συγγνωστόν· εἰ δὲ ἔτ' ἔστιν ἔμψυχος γυνὴ
εἴτ' οὖν ὅλωλεν εἰδέναι βουλοίμεθ' ἄν. 140

ΘΕΡΑΠΑΙΝΑ [sadly].

Alcestis is announced to be sinking fast.

καὶ ζῶσαν εἰπεῖν καὶ θαιροῦσαν ἔστι σοι.

ΧΟΡ. καὶ πῶς ἀν αὐτὸς κατθάροι τε καὶ βλέποι;

ΘΕ. οὐδηποτέ προνωπίης ἔστι καὶ ψυχορραγεῖ.

ΧΟΡ. ὡς τλῆμον, οἵας οἶος ὡν ἀμαρτάγεις.

ΘΕ. οὐπώ τόδε οἶδε δεσπότης, πρὶν ἀν πάθη. 145

ΧΟΡ. ἐλπὶς μὲν οὐκέτ' ἔστι σώζεσθαι βίον;

ΘΕ. πεπρωμένη γὰρ ήμέρα βιάζεται.

ΧΟΡ. οὔκουν ἐπ' αὐτῇ πράσσεται τὰ πρόσφορα;

ΘΕ. κόσμος γ' ἔτοιμος, φέσθε συνθάψει πόσις.

ΧΟΡ. ἴστω νῦν εὐκλεής γε κατθαιρουμένη 150

γυνὴ τ' ἀρίστη τῶν ὑφ' ἥλιφ μακρῷ.

The handmaid describes how Alcestis took farewell of her hearth;

ΘΕ. πῶς δ' οὐκ ἀρίστη: τίς δὲ ἐναγτιώσεται;
τί χρὴ γενέσθαι τὴν ὑπερβεβλημένην

γυναικα; πῶς δ' ἀν μᾶλλον ἐνδείξαιτό τις
πόσιν προτιμῶσ' ή θέλουσ' ὑπερθανεῖν; 155
καὶ ταῦτα μὲν δὴ πᾶσ' ἐπίσταται πόλις.
ἄ δ' ἐν δόμοις ἔδρασε θαυμάστει κλύων.
ἐπεὶ γὰρ ἡσθεθ' ημέραν τὴν κυρίαν
ηκουσαν, ὕδασι ποταμίοις λευκὸν χρόα
έλούσατ', ἐκ δ' ἐλοῦσα κεδρίνων δόμων 160



SCENE IN A BOUDOIR. (From a Pompeian wall-painting.)

ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο,
καὶ στᾶσα πρόσθεν ἐστίας κατηύξατο·
“δέσποιν”, ἐγὼ γὰρ ἔρχομαι κατὰ χθονός,
πανύστατόν σε προσπίτνουσ’ αἰτήσομαι,
τέκν’ ὄρφανεῦσαι τάμα, καὶ τῷ μὲν φίλην
σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν. 166

μηδ' ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμα
θαυεῖν ἀώρους παιᾶς, ἀλλ' εὐδαιμονας
ἐν γῇ πατρῷα τερπνὸν ἐκπλῆσαι βίον."

of the altars, and of her couch ;

πάιτας δὲ βωμοὺς οἱ κατ' Ἀδμήτου δόμους



GREEK WOMAN IN THE GARB OF HESTIA, THE GODDESS OF THE HEARTH. (From a statue in the Villa Torlonia, Rome.)

προσῆλθε κἀξέστεψε καὶ προσηγένετο, 171
πτόρθων ἀποσχίζουσα μυρτίνης φόβην,
ἄκλαυστος, ἀστέγακτος, οὐδὲ τούπιὸν
κακὸν μεθίστη χρωτὸς εὐειδῆ φύσιν.
κἀπειτα θάλαιον εἰσπεσοῦσα καὶ λέχυς, 175

ἐνταῦθα δὴ δάκρυσε καὶ λέγει τάδε·
 “ ὁ λέκτρον, ἔνθα παρθένει’ ἔλυσ’ ἐγώ, 177
 χαῖρ· οὐ γὰρ ἔχθαιρω σ’· ἀπώλεσας
 δέ με 179
 μόνον· προδοῦναι γάρ σ’ ὀκνοῦσα καὶ
 πόσιν

θνήσκω. σὲ δ’ ἄλλη τις γυνὴ κεκτήσεται,
 σώφρων μὲν οὐχὶ μᾶλλον, εὐτυχῆς δ’ ἵσως.”
 κυνεῖ δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
 ὀφθαλμοτέγκτῳ δεύεται πλημμυρίδι.

lastly, of her children and retainers.

ἐπεὶ δὲ πολλῶν δακρύων ἔσχεν κόρον, 185
 στείχει προιωπῆς ἐκπεσοῦσα δέμνιων,
 καὶ πολλὰ θάλαμον ἔξιοῦσ’ ἐπεστράφη
 κάρριψεν αὐτὴν αὗθις εἰς κοίτην πάλιν.
 παῖδες δὲ πέπλων μητρὸς ἔξηρτημένοι
 ἔκλαιον· ἦ δὲ λαμβάνουσ’ ἐν ἀγκάλαις 190
 ἡσπάζετ’ ἄλλοτ’ ἄλλον, ὡς θανούμενη.
 πάντες δὲ ἔκλαιον οἰκέται κατὰ στέγας
 δέσποιναν οἰκτείροντες. ἦ δὲ δεξιὰν
 προύτειν’ ἐκάστῳ, κοῦτις ἦν οὕτω κακὸς
 ὃν οὐ προσεῖπε καὶ προσερρήθη πάλιν. 195
 τοιαῦτ’ ἐν οἴκοις ἐστὶν Ἀδμήτου κακά.
 καὶ κατθανὼν τὰν ὥλετ’, ἐκφυγὼν δὲ ἔχει
 τοσοῦτον ἄλγος, οὕποθ’ οὐ λελήσεται.

The anguish of Admetus.

ΧΟΡ. ἦ που στενάζει τοιστὸν Ἀδμητος κακοῖς,
 ἐσθλῆς γυναικὸς εἰ στερηθῆναι σφε χρή: 200

ΘΕ. κλαίει γ' ἄκοιτιν ἐν χεροῦν φίλην ἔχων,
καὶ μὴ προδοῦναι λίστεται, τάμήχανα
Ζητῶν φθίνει γὰρ καὶ μαραίνεται νόσῳ.
παρειμένη δέ, χειρὸς ἄθλιον βάρος,
ὅμως δὲ καίπερ σμικρὸν ἐμπινέουσ' ἔτι. 205
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου.

[*preparing to go.*]

ἀλλ' εἰμι καὶ σὴν ἀγγελῶ παρουσίαν·
οὐ γάρ τι πάντες εὖ φρονοῦσι κοιράνοις, 210
ώστ' ἐν κακοῖσιν εὔμενεῖς παρεστάναι.
σὺ δὲ εἰ παλαιὸς δεσπόταις ἐμοῖς φίλος.

[*she goes indoors.*]

Is there yet hope ?

ΗΜΙΧ. οὐ Ζεῦ, τίς ἀν πῶς πόρος πᾶ στρ.
γέροιτ' ἀν τύχας ἢ πάρεστιν τυράννοις ;

ΗΜΙΧ. ἔξεισί τις; ἢ τέμω τρίχα, 215
καὶ μέλανα στολμὸν πέπλων
ἀμφιβαλώμεθ' ὥδη;

ΗΜΙΧ. δῆλα μέν, φίλοι, δῆλά γ', ἀλλ' ὅμως
θεοῖσιν εὐχώμεσθα. θεῶν γὰρ δύναμις
μεγίστη.

O God of Healing, hear and help !

ΧΟΡ. ὦναξ Παιάν, 220
ἔξευρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
πόριζε δὴ πόριζε· καὶ πάρος γὰρ
τοῦτ' ἐφῆρες, καὶ νῦν
λυτήριος ἐκ θανάτου γενοῦ,

- φόνιον δ' ἀπόπαυσον"Αἰδαν. 225
 ΗΜΙΧ. παπαῖ φεῦ, ἵω παῖ Φέρητος, ἄντ.
 παπαι, οἷα πράξεις δάμαρτος στερηθείσ.
 ΗΜΙΧ. ἀρ' ἄξια καὶ σφαγᾶς τάδε,
 καὶ πλέον ἡ βρόχῳ δέρην
 οὐρανίῳ πελάσσαι; . 230
 ΗΜΙΧ. τὰν γὰρ οὐ φίλαν ἀλλὰ φιλτάταν
 γυναικα κατθανοῦσαν εἰν ἄματι τῷδ' ἐπόψει.

Lo, Alcestis and her husband are at hand.

- ΧΟΡ. ἴδοὺ ἴδού,
 ἥδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται.
 βόασον ὁ, στέναξον, ὁ Φεραία
 χθών, τὰν ἀρίσταν 235
 γυναικα μαραινομέναι νόσῳ
 κατὰ γᾶς χθόνιον παρ' "Αἰδαν.
 οὕποτε φήσω γάμον εὐφραίνειν
 πλέον ἡ λυπεῖν, τοῖς τε πάροιθεν
 τεκμαιρόμενος καὶ τάσδε τύχας 240
 λεύσσων βασιλέως, ὅστις ἀρίστης
 ἀπλακὼν ἀλόχου τῆσδε ἀβίωτον
 τὸν ἔπειτα χρόνον βιοτεύσει.

[ALCESTIS now enters; she is followed by ADMETUS, her children, and attendants.]

ΑΛΚΗΣΤΙΣ.

- "Ἄλιε καὶ φάος ἀμέρας, στρ.
 οὐράνιαι τε δῖναι νεφέλας δρομαίου, 245

ΑΔΜΗΤΟΣ.

όρη σὲ κάμε, δύο κακῶς πεπραγότας,
οὐδὲν θεοὺς δράσαι τας ἀνθ' ὅτου θανεῖ.

Alcestis bids farewell to this world.

- ΑΛ. γαίᾳ τε καὶ μελάθρων στέγαι
νυμφίδιοι τε κοῖται πατρίας Ἰωλκοῦ. ἀντ.
ΑΔ. ἔπαιρε σαντήν, ὡς τάλαινα, μὴ προδῷς· 250
λίστου δὲ τοὺς κρατοῦντας οἰκτεῖραι θεούς.

The vision of Death.

- ΑΛ. ὁρῶ δίκωπον ὁρῶ σκάφος, στρ.
νεκύων δὲ πορθμεὺς
ἔχων χέρ' ἐπὶ κοιτῷ Χάρων μ' ἥδη καλεῖ·
“τί μελλεις;
ἐπείγους σὺ κατείργεις.” 255
τάδε τοί με σπερχόμενος ταχύνει.
ΑΔ. οἵμοι, πικράν γε τήνδε μοι ναυκληρίαν
ἔλεξας. ὡς δύσδαιμον, οἷα πάσχομεν.
ΑΛ. ἄγει μ' ἄγει μέ τις, οὐχ ὄρᾶς; ἀντ.
νεκύων ἐσ αὐλὰν 260
ὑπὸ ὁφρύσι κυαναυγέσι βλέπων πτερωτὸς
Ἄιδας.
τί ρέξεις; μέθες. οἴαν
όδὸν ἀ δειλαιοτάτα προβαίνω.
ΑΔ. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοὶ
καὶ παιτίν, οἷς δὴ πένθος ἐν κοινῷ τόδε. 265
ΑΛ. μέθετε μέθετέ μ' ἥδη.

κλίνατ', οὐ σθένω ποσίν·

[*She is laid on a litter.*]

πλησίον Ἄιδας·

σκοτία δ' ἐπ' ὕστοις νὺξ ἐφέρπει.

τέκνα τέκν', οὐκέτι δὴ

270

οὐκέτι μάτηρ σφῶν ἔστιν.

χαίροντες, ὦ τέκνα, τόδε φάος ὄρῳτον.

ΑΔ. οἵμοι· τόδ' ἔπος λυπρὸν ἀκούω

καὶ παντὸς ἐμοὶ θανάτου μεῖζον.

μὴ πρός σε θεῶν τλῆς με προδοῦναι, 275

μὴ πρὸς παιδῶν οὓς ὄρφανιεῖς,

ἄλλ' ἄνα, τόλμα,

σοῦ γὰρ φθιμένης οὐκέτ' ἀν εἴην·

ἐν σοὶ δ' ἐσμὲν—καὶ Ζῆν καὶ μή·

σῆν γὰρ φιλίαν σεβόμεσθα.

Alcestis reminds Admetus of the love that has prompted such self-sacrifice on her part;

ΑΔ. "Ἄδμηθ', ὁρᾶς γὰρ τὰμὰ πράγμαθ' ὡς ἔχει,

λέξαι θέλω σοι πρὸν θαρεῖν ἢ βούλομαι. 281

ἔγώ σε πρεσβεύοντα κἀντὶ τῆς ἐμῆς

ψυχῆς καταστήσασι φῶς τόδ' εἰσορᾶν,

θνήσκω παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,

ἄλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἥθελον,

καὶ δῶμα ναίειν ὅλβιον τυραννίδι. 286

οὐκ ἥθέλησα Ζῆν ἀποσπασθεῖσά σου

σὺν παισὶν ὄρφανοῖσιν· οὐδ' ἐφεισάμην,

ἥβης ἔχουσα δῶρ' ἐν οἷς ἐτερπόμην.

καίτοι σ' ὁ φύσας χή τεκοῦσα προύδοσαν, 290

καλῶς μὲν αὐτοῖς ἥκου ἐκλιπεῖν βίον,

καλῶς δὲ σῶσαι παῖδα κκεὐλεῶς θανεῖν.
μόνος γὰρ αὐτοῖς ἥσθα, κοῦτις ἐλπὶς ἦν
σοῦ κατθανόντος ἄλλα φιτύσειν τέκνα.
κἀγώ τ' ἀν ἔζωνκαὶ σὺ τὸν λοιπὸν χρόνον, 295
κούκ ἀν μονωθεὶς σῆς δάμαρτος ἔστενες
καὶ παῖδας ὡρφάνενες. ἀλλὰ ταῦτα μὲν
θεῶν τις ἔξεπραξεν ὥσθ' οὔτως ἔχειν.

and makes known her dying wishes as regards her two children.

εἰεν· σὺ νῦν μοι τῶνδ' ἀπόμνησαι χάριν.
[sadly.] αἰτήσομαι γάρ σ' ἀξίαν μὲν οὕποτε. 300
ψυχῆς γὰρ οὐδέν ἔστι τιμιώτερον.
δίκαια δ', ὡς φήσεις σύ· τοίσδε γὰρ φιλεῖς
οὐχ ἥστον ἢ 'γὰ παῖδας, εἴπερ εὖ φρονεῖς.
τούτους ἀνάσχου δεσπότας τρέφων δόμων,
καὶ μὴ 'πιγήμῃς τοῖσδε μητριὰν τέκνοις, 305
ἥτις κακίων οὐσ' ἐμοῦ γυνὴ φθόνῳ
τοῖς σοῖσι κάμοῖς παισὶ χείρα προσβαλεῖ.
μὴ δῆτα δράσῃς ταῦτά γ', αἰτοῦμαι σ' ἐγώ.
ἔχθρῳ γὰρ ἢ 'πιοῦσα μητριὰν τέκνοις
τοῖς πρόσθ', ἔχίδνης οὐδὲν ἡπιωτέρα. 310
καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον
μέγαν, [turning to her daughter.]
σὺ δ' ὁ τέκνον μοι, πῶς κορευθήσει καλῶς,
τοίας τυχοῦσα συζύγου τῷ σῷ πατρί;
μή σοί τιν' αἰσχρὰν προσβαλοῦσα κληδόνα
ἥβης ἐν ἀκμῇ σους διαφθείρῃ γάμους. 316
οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτὲ

οὗτ' ἐν τόκοισι τοῖσι σοῖσι θαρσυνεῖ
παροῦσ', ἵν' οὐδὲν μητρὸς εὐμενέστερον.
δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ ἔσ αὔριον 320
οὐδ' εἰς τρίτην μοι μὴν ἐσέρχεται κακόν,
ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὖσι λέξομαι.
χαίροντες εὐφραίνοισθε· καὶ σοὶ μέν, πόσι,
γυναῖκ' ἀρίστην ἔστι κομπάσαι λαβεῖν,
ὑμῖν δέ, παιδες, μητρὸς ἐκπεφυκέναι. 325

[falls back; exhausted, on the litter.]

ΧΟΡ. θάρσει πρὸ τούτου γὰρ λέγειν οὐχ ἄζομαι
δράσει τάδ', εἴπερ μὴ φρενῶν ἀμαρτάνει.

Admetus declares his resolve never to marry again;

ΑΔ. [deeply affected.] ἔσται τάδ' ἔσται, μὴ τρέσῃς
ἐπεὶ σ' ἔγῳ
καὶ ζῶσαν εἶχον καὶ θανοῦσ' ἐμὴ γυνὴ
μόνη κεκλήσει, κοῦτις ἀντὶ σοῦ ποτε 330
τόνδ' ἄνδρα νύμφη Θεσσαλίς προσφθέγ-
ξεται.

οὐκ ἔστιν οὕτως οὕτε πατρὸς εὐγενοῦς
οὗτ' εἶδος ἄλλως εὐπρεπῆς οὕτω γυνή.
ἄλις δὲ παιδῶν τῶνδ' ὄνησιν εὔχομαι
θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα. 335

he will mourn Alcestis all his life long.

οἵσω δὲ πένθος οὐκ ἐτήσιον τὸ σόν,
ἀλλ' ἔστ' ἀν αἰών ούμὸς ἀντέχῃ, γύναι,
στυγῶν μὲν ἡ μ' ἔτικτεν, ἔχθαιρων δ' ἐμὸν
πατέρα· λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι.

σὺ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα 340
 ψυχῆς μὲν ἔσωσταις. ἀρά μοι στένειν πάρα
 τοιᾶσδ' ἴμαρτάνοντι συζύγου σέθεν:
 παύσω δὲ κώμους συμποτῶν θ' ὁμιλίας
 στεφάνους τε μοῦσάν θ' ἡ κατεῖχ' ἐμοὺς
 δόμους.



THE LIBYAN FLUTE. (From a vase-painting.)

οὐ γάρ ποτ' οὕτ' ἀν βαρβίτου θίγοιμ' ἔτι 345
 οὕτ' ἀν φρέν' ἐξαίροιμι πρὸς Λίβυν λακεῖν
 αὐλόν· σὺ γάρ μοι τέρψιν ἐξείλου βίου.

He will have a statue of her made; this will comfort him somewhat in his grief.

σοφῆ δέ χειρὶ τεκτόνων δέμας τὸ σὸν
 εἴκασθὲν ἐν λέκτροισιν ἐκταθήσεται,

ῳ προσπεσοῦμαι καὶ περιπτύσσων χέρας 350
ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις
δόξω γυναικα καίπερ οὐκ ἔχων ἔχειν,—
ψυχρὰν μέν, οἶμαι, τέρψιν, ἀλλ' ὅμως
βάρος

ψυχῆς ἀπαντλοίην ἄν· ἐν δὲ ὀνείρασι
φοιτῶσά μὲν εὐφραίνοις ἄν. ἡδὸν γὰρ
φίλους 355
καν νυκτὶ λεύσσειν, ὅντιν' ἀν παρῇ χρόνον.

Husband and wife shall be reunited at last—in death.

εἰ δὲ Ὁρφέως μοι γλῶσσα καὶ μέλος παρῇν,
ὧστε ἡ κόρην Δίημητρος ἡ κείνης πόσιν
ἥμνοισι κηλήσαντά σ' ἔξει. Αἰδου λαβεῖν,
κατῆλθον ἄν, καὶ μὲν οὐθὲν ὁ Πλούτωνος
κύων 360

οὐθὲν οὖπὶ κώπῃ ψυχοπομπὸς ἀν γέρων
ἔσχον, πρὶν εἰς φῶς σὸν καταστῆσαι βίον.
ἀλλ' οὐν ἐκεῖσε προσδόκα μὲν, ὅταν θάρω,
καὶ δῶμ' ἐτοίμαζε, ὡς συνοικήσουσά μοι.
ἐν ταῖσιν αὐταῖς γάρ μὲν ἐπισκῆψιν 365
σοὶ τούσδε θεῖναι πλευρά τ' ἐκτεῖναι πέλας
πλευροῖσι τοῖς σοῖς μηδὲ γὰρ θαυμόν ποτε
σοῦ χωρὶς εἴην τῆς μόνης πιστῆς ἐμοί.

XOP. καὶ μὴν ἐγώ σοι πένθος ὡς φίλος φίλῳ
λυπρὸν συνοίσω τῆσδε· καὶ γὰρ ἀξία. 370

The last words of the dying Alcestis.

ΑΛ. ὦ παῖδες, αὐτοὶ δὴ τάδε εἰσηκούσατε
πατρὸς λέγοντος μὴ γαμεῖν ἄλλην τινὰ

- γυναικ' ἐφ' ὑμῖν μηδ' ἀτιμάστειν ἐμέ.
- ΑΔ. καὶ νῦν δέ φημι. καὶ τελευτήσω τάδε.
- ΑΛ. ἐπὶ τοῖσδε παιδας χειρὸς ἐξ ἐμῆς δέχουν. 375
- ΑΔ. [taking the two children by the hand.] δέχομαι φίλοι γε δῶροι ἐκ φίλης χερός.
- ΑΛ. σύ νυν γεροῦ τοῦτον ἀντ' ἐμοῦ μήτηρ τέκνοις.
- ΑΔ. πολλή μ' ἀνάγκη σοῦ γ' ἀπεστερημένοις.
- ΑΛ. [with a passionate cry.] ὥς τέκν', δτε ζῆν χρῆν μ', ἀπέρχομαι κάτω.
- ΑΔ. οἵμοι, τί δράσω δῆτα σοῦ μονούμενος; 380
- ΑΛ. χρόνος μαλάξει σ'. οὐδέν ἐσθ' ὁ κατθανῶν.
- ΑΔ. ἄγου με σὺν σοὶ πρὸς θεῶν ἄγου κάτω.
- ΑΛ. ἀρκοῦμεν ἡμεῖς οἱ προθιήσκοντες σέθειν.
- ΑΔ. ὥς δαῖμον, οἴας συζύγου μ' ἀποστερεῖς.
- ΑΛ. καὶ μὴν σκοτεινὸν ὅμμα μου βαρύνεται. 385
- ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι.
- ΑΛ. [growing gradually weaker.] ὡς οὐκέτ' οὖσαν οὐδὲν ἀν λέγοις ἐμέ.
- ΑΔ. ὅρθου πρόσωπόν, μὴ λίπης παιδας σέθειν.
- ΑΛ. οὐ δῆθ' ἐκοῦστά γ', ἀλλὰ χαίρετ', ὥς τέκνα.
- ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον. ΑΛ. οὐδέν εἰμ' ἔτι. 390
- ΑΔ. τί δρᾶς; προλείπεις: ΑΛ. χαῖρ'. [She dies.]
- ΑΔ. ἀπωλόμην τάλας.
- ΧΟΡ. βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΤΜΗΛΟΣ.

Eumelus bewails his own and his sister's lot in thus early losing their mother.

*ἴώ μοι τύχας. μαῖα δὴ κάτω στρ.
βέβακεν, οὐκέτ' ἔστιν, ω
πάτερ, νῦν' ἀλίω.* 395



THE DEATH OF ALCESTIS. (From a bas-relief on a sarcophagus.)

*προλιποῦσα δ' ἄμὸν βίον
ῳρφάνισεν τλάμων.
ἴδε γὰρ οὐδὲ βλέφαρον
καὶ παραπόνους χέρας.*

ὑπάκουστον ἕκουστον, ὃ μᾶτερ, ἀντιάζω σ· 400
έγώ σ', έγώ, μᾶτερ,
σὸς ποτὶ σοῖσι πίτιων στόμασιν νεοσσός.

ΑΔ. τὴν οὐ κλύουσταν οὐδ' ὄρωσταν· ὥστ' έγὼ
καὶ σφὸς βαρείᾳ συμφορᾷ πεπλήγμεθα. 405

ΕΤ. νέος έγώ, πάτερ, λείπομαι φίλας ἀντ.
μονόστολός τε ματρός· ὃ
σχέτλια δὴ παθὼν
έγὼ ἔργα τλάμων· σύ τε,
σύγκασί μοι κούρα, 410
ὅσα κακά μοι συνέτλας·
* * * * ὃ πάτερ,

ἀνόνατ' ἀνόρατ' ἐγύμφευσας, οὐδὲ γήρως
ἔβας τέλος σὺν τῷδ·

οἰχομένας δὲ σοῦ, μᾶτερ, ὅλωλεν οἶκος. 415

ΧΟΡ. Ἄδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν·
οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν
γυναικὸς ἐσθλῆς ἵμπλακες· γίγνωσκε δὲ
ώς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

Admetus' proclamation to his subjects.

ΑΔ. ἐπίσταμαι γε κούκ ἄφρω κακὸν τόδε 420
προσέπτατ· εἰδὼς δ' αὖτ' ἐτειρόμην πάλαι.
ἄλλ' ἐκφορὰν γάρ τοῦδε θήσομαι νεκροῦ,
πάρεστε καὶ μένοντες ἀντηχήσατε
παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.
πᾶσιν δὲ Θεσπαλοῖσιν ὧν ἔγὼ κρατῶ 425
πένθους γυναικὸς τῆσδε κοινοῦσθαι λέγω
κουρᾱͅ ξυρίκει καὶ μελαγχίμοις πέπλοις·

τέθριππά θ' οἱ ζεύγνυσθε καὶ μονάμπυκας
πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.
αὐλῶν δὲ μὴ κατ' ἄστυ, μὴ λύρας κτύπος 430
ἔστω σελίγνας δώδεκ' ἐκπληρουμένας.
οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν
τοῦδ' οὐδὲ ἀμείνον' εἰς ἔμ'. ἀξία δέ μοι
τιμᾶν, ἐπεὶ τέτληκεν ἀντ' ἐμοῦ θανεῖν.

[*The dead ALCESTIS is borne on her litter into the palace; her body is followed by ADMETUS, with bowed head, and by the weeping children.*]



FOUR-HORSED CHARIOT. (From a terra-cotta lamp, and other sources.)

Death has taken away the noblest of women;

ΧΟΡ. ὁ Πελίου θύγατερ, στρ. 435
χαιρούσα μοι εἰν Ἀΐδα δόμοισιν
τὸν ἀνάλιον οἴκον οἰκετέύοις.
ἴστω δ' Ἀΐδας ὁ μελαγχαίτας θεὸς ὃς τ'
ἐπὶ κώπα

πηδαλίῳ τε γέρων
νεκροπομπὸς ἵζει,
πολὺ δὴ πολὺ δὴ γυναικ' ἀρίσταν
λίμναν Ἀχεροντίαν πορεύ-
σας ἐλάτα δικώπω.

440



HERMES AND DEATH CONDUCTING ALCESTIS TO THE UNDER-WORLD.
(From a bas-relief on a column of Ephesus.)

her praises will oft be celebrated.

πολλά σε μουσοπόλοι ἀντ. 445
μέλψουσι καθ' ἐπτάτονόν τ' ὄρείαν
χέλυν ἐν τ' ἀλύροις κλέοντες ὅμνοις,

Σπάρτη κυκλής ἀνίκα Καρνείου περινίσ-
στεται ὥρα
μηνὸς ἀειρομένας 450
παννύχου σελάνας,
λιπαραῖσί τ' ἐν ὄλβιαις Ἀθάναις.
τοίαν ἔλιπες θανοῦσα μολ-
πὰν μελέων ἀοιδοῖς.



A BARD. (From a vase-painting in the British Museum.)

Such devotion demands from her husband unfaltering
faithfulness to her memory.

εἴθ' ἐπ' ἐμοὶ μὲν εἴη, στρ. 455
δυναίμαν δέ σε πέμψαι
φάος ἐξ Αΐδα τεράμνων
Κωκυτοῦ τε ρεέθρων
ποταμίᾳ νερτέρᾳ τε κώπᾳ.

τυ γάρ, ὁ σὺ μόνα, ὁ φίλα γυναικῶν, 460
 σὺ τὸν αὐτᾶς
 ἔτλας πόσιν ἀντὶ σᾶς ἀμεῖψαι
 ψυχᾶς ἐξ^γ Αἰδα. κούφα σοι
 χθὼν ἐπάνωθε πέσοι, γίναι. εἰ δέ τι 463
 καινὸν ἔλοιτο λέχος πόσις, οὐ μάλ’ ἀν ἔμοιγ^γ
 ἀν εἴη
 στυγηθεὶς τέκνοις τε τοῖς σοῖς. 465
 ματέρος οὐ θελούσας ἀντ.
 πρὸ παιδὸς χθονὶ κρύψαι
 δέμας, οὐδὲ πατρὸς γεραιοῦ,
 * * * * * *
 δὲν ἔτεκον δ', οὐκ ἔτλαν ρύεσθαι
 σχετλίω, πολιὰν ἔχοντε χαιταν· 470
 σὺ δ' ἐν ἥβᾳ
 νέαι προθανοῦσα φωτὸς οἴχει.
 τοιαύτας εἴη μοι κῦρσαι
 συνένάδος φιλίας ἀλόχου· τοῦτο γάρ
 ἐν βιότῳ σπάνιον μέρος· οὐ γάρ ἀν ἔμοιγ^γ
 ἄλυπος
 δι' αἰώνος ἀν ξυνείη. 475

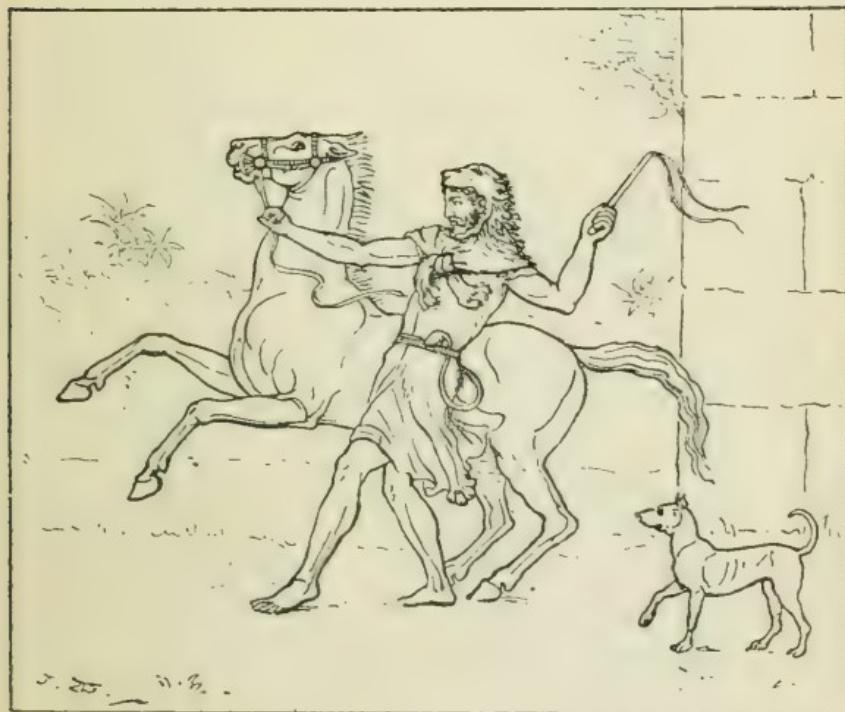
[Enter HERACLES, with his club and lion's skin. He addresses the CHORUS in a cheery fashion.]

ΗΡΑΚΛΗΣ.

A parley. The Chorus enquire on what fresh errand Heracles is bound.

ξέροι, Φεραίας τῆσδε κωμῆται χθονός,
 Ἄδμητον ἐν δόμοισιν ἄρα κιγχάνω:

- ΧΟΡ. ἔστ' ἐν δόμοισι παισ Φέρητος, Ἡράκλεις.
 ἀλλ' εἰπὲ χρεία τίς σε Θεσσαλῶν χθόνα
 πέμπει, Φεραῖον ἄστυ προσβῆναι τόδε. 480
 ΗΡ. Τιρυνθίῳ πράσσω τιν' Εύρυσθεῖ πόνον.
 ΧΟΡ. καὶ ποι πορεύει; τῷ συνέζενξαι πλάνῳ;



HERACLES WITH A HORSE. (From vase-paintings and a bas-relief in the British Museum.)

- ΗΡ. Θρηκὸς τέτρωρον ἄρμα Διομήδους μέτα.
 ΧΟΡ. πῶς οὖν δυνήσει: μῶν ἄπειρος εἰ ξένου;
 ΗΡ. ἄπειρος· οὐπώ Βιστόνων ἥλθον χθόνα. 485
 ΧΟΡ. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἀνευ μάχης.

HP. ἀλλ' οὐδὲ ἀπειπεῖν τοὺς πόνους οἶόν τ'
έμοι.

XOP. κτανῶν ἄρ' οὐξεῖς ηθανῶν αὐτοῦ μενεῖς.

HP. [with unmored cheerfulness.] οὐ τόνδ' ἀγῶνα
πρῶτον ἀν δράμοιμ' ἐγώ.

XOP. τί δ' ἀν κρατήσας δεσπότην πλέον λά-
βοις; 490

I go, says the Hero, to win the steeds of Diomed.

HP. πώλους ἀπάξω κοιράνῳ Τιρυνθίῳ.

XOP. οὐκ εὔμαρες χαλινὸν ἐμβαλεῖν γνάθοις.

HP. [in a tone of usual indifference.] εἰ μὴ γε πῦρ
πνέουσι μυκτήρων ἄπο.

XOP. ἀλλ' ἄνδρας ἀρταμοῦσι λαιψηραῖς γνάθοις.

HP. θηρῶν ὁρείων χόρτον, οὐχ οὐππων λέγεις. 495

XOP. φάτρας ἴδοις ἀν αἴμασιν πεφυρμένας.

HP. τίος δ' ὁ θρέψυς παῖς πατρὸς κομπάζεται;

XOP. Ἄρεος, ζαχρύσου Θρηκίας πέλτης ἄναξ.

HP. καὶ τόνδε τούμοῦ δαίμονος πόνον λέγεις,
σκληρὸς γὰρ ἀεὶ καὶ πρὸς αἴπος ἔρχεται, 500
εἰ χρή με παισὶν οὓς Ἄρης ἐγείνατο
μάχην συνάψαι, πρῶτα μὲν Λυκάονι,
ἄθις δὲ Κύκνῳ, τόνδε δ' ἔρχομαι τρίτον
ἀγῶνα πώλοις δεσπότη τε συμβαλῶν.

ἀλλ' οὕτις ἔστιν ὃς τὸν Ἀλκμήνης γόνον 505
τρέσαντα χείρα πολεμίαν ποτ' ὅψεται.

XOP. καὶ μὴν ὅδ' αὐτὸς τῆσδε κοίρανος χθονὸς
Ἄδμητος οὐξω δωμάτων πορεύεται.

[Enter ADMETUS from the palace, with head shorn as a mark of grief.]

Admetus explains to Heracles that the house is in mourning 'for a woman.'

- ΑΔ. χαιρ', ὁ Διὸς παῖ Περσέως τ' ἀφ' αἴματος.
 HP. "Άδμητε, καὶ σὺ χαιρε, Θεσσαλῶν ἄναξ. 510
 ΑΔ. θέλοιμ' ἄν· εὔνουν δ' ὅντα σ' ἔξεπίσταμαι.
 HP. τί χρῆμα κουρᾶ τῇδε πενθίμῳ πρέπεις;
 ΑΔ. θάπτειν τιν' ἐν τῇδ' ήμέρᾳ μέλλω νεκρόν.
 HP. ἀπ' οὖν τέκνων σῶν πημονὴν εἴργοι θεός.
 ΑΔ. ζώσιν κατ' οἴκους παῖδες οὓς ἔφυσ' ἐγώ. 515
 HP. πατήρ γε μὴν ὡραῖος, εἴπερ οἴχεται.
 ΑΔ. κάκεῖνος ἔστι χή τεκοῦσά μ', 'Ηράκλεις.
 HP. οὐ μὴν γυνή γ' ὅλωλειν "Άλκηστις σέθειν;
 ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.
 HP. πότερα θανούσης εἶπας ή ζώσης πέρι; 520
 ΑΔ. ἔστιν τε κούκέτ' ἔστιν, ἀλγύνει δέ με.
 HP. οὐδέν τι μᾶλλον οἶδ'. ἄσημα γὰρ λέγεις.
 ΑΔ. οὐκ οἰσθα μοίρας ἡς τυχεῖν αὐτὴν χρέων;
 HP. οἶδ' ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.
 ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἴπερ ἥνεσεν τάδε; 525
 HP. ἀ, μὴ πρόκλαι' ἄκοιτιν, εἰς τόδ' ἀμβαλοῦ.
 ΑΔ. τέθνηχ' ὁ μέλλων, κούκέτ' ἔσθ' ὁ κατθανών.
 HP. χωρὶς τό τ' εἶναι καὶ τὸ μὴ γομίζεται.
 ΑΔ. σὺ τῇδε κρίνεις, 'Ηράκλεις, κείνῃ δ' ἐγώ.
 HP. τί δῆτα κλαίεις; τίς φίλων ὁ κατθανών; 530
 ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.
 HP. ὁθνεῖος ἡ σοὶ συγγενῆς γεγῶσά τις;
 ΑΔ. ὁθνεῖος, ἄλλως δὲ ἦν ἀναγκαία δόμοις.

- HP. πῶς οὖν ἐν οἴκοις σοῦσιν ὥλεσεν βίον ;
 ΑΔ. πατρὸς θανόντος ἐνθύδ' ὡρφανεύετο. 535

Heracles, after an expression of regret, proposes to seek hospitality elsewhere;

- HP. φεῦ.
 εἴθ' ηὔρομέν σ', "Αδμητε, μὴ λυπούμενον.
 ΑΔ. ὡς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον ;
 HP. ξέρων πρὸς ἄλλων ἔστιαν πορεύσομαι.
 ΑΔ. οὐκ ἔστιν, ὥνταξ· μὴ τοσόνδ' ἔλθοι κακόν.
 HP. λυπουμένοις ὀχληρός, εἰ μόλοι, ξένος. 540
 ΑΔ. τεθιάσιν οἱ θανόντες· ἀλλ' οὐθ' εἰς δόμους.
 HP. αἰσχρὸν παρὰ κλαίουσι θοινᾶσθαι φίλοις.
 ΑΔ. χωρὶς ξεινῶνές εἰσιν οἱ σ' ἔσάξομεν.
 HP. μέθες με, καὶ σοι μυρίαν ἔξω χάριν.

but Admetus will not hear of this.

- ΑΔ. οὐκ ἔστιν ἄλλον σ' ἀνδρὸς ἔστιαν μολεῦν. 545
 [summoning one of the retainers.]
 ἥγοῦ σὺ τῷδε δωμάτων ἔξωπίους
 ξεινῶνας οἴξας, τοῖς τ' ἐφεστῶσιν φράσον
 σίτων παρεῖναι πλῆθος· εὖ δὲ κλήσατε
 [To his slaves.]
 θύρας μεσαύλους· οὐ πρέπει θοινωμένους
 κλίνειν στεναγμῶν οὐδὲ λυπεῖσθαι ξένους. 550
 [Heracles is escorted off into the palace.]

Amazement of the Chorus. Admetus endeavours to justify his conduct.

- ΧΟΡ. τί δρᾶς : τοιαύτης συμφορᾶς προσκειμένης,
 "Αδμητε, τολμᾶς ξενοδοκεῦν : τί μᾶρος εἰ :

- ΑΔ. ἀλλ' εἰ δόμων σφε καὶ πόλεως ἀπῆλασα
 ξένον μολόντα, μᾶλλον ἄν μ' ἐπήνεστας;
 οὐδῆτ', ἐπεί μοι συμφορὰ μὲν οὐδὲν ἄν 555
 μείων ἐγίγνετ', ἀξεινώτερος δ' ἐγώ.
 καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἄν ἦν κακόν,
 δόμους καλεῖσθαι τοὺς ἐμοὺς κακοξένους.
 αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου,
 ὅταν ποτ᾽ Ἀργούς διψίαν ἔλθω χθόνα. 560
- ΧΟΡ. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,
 φίλου μολόντος ἀνδρός, ὡς αὐτὸς λέγεις;
- ΑΔ. οὐκ ἄν ποτ' ἡθέλησεν εἰσελθεῖν δόμους,
 εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.
 καὶ τῷ μέν. οἶμαι, δρῶν τάδ' οὐ φρονεῖν
 δοκῶ, 565
 οὐδ' αἰνέσει με· τάμα δ' οὐκ ἐπίσταται
 μέλαθρος ἀπωθεῖν οὐδ' ἀτιμάζειν ξένους.

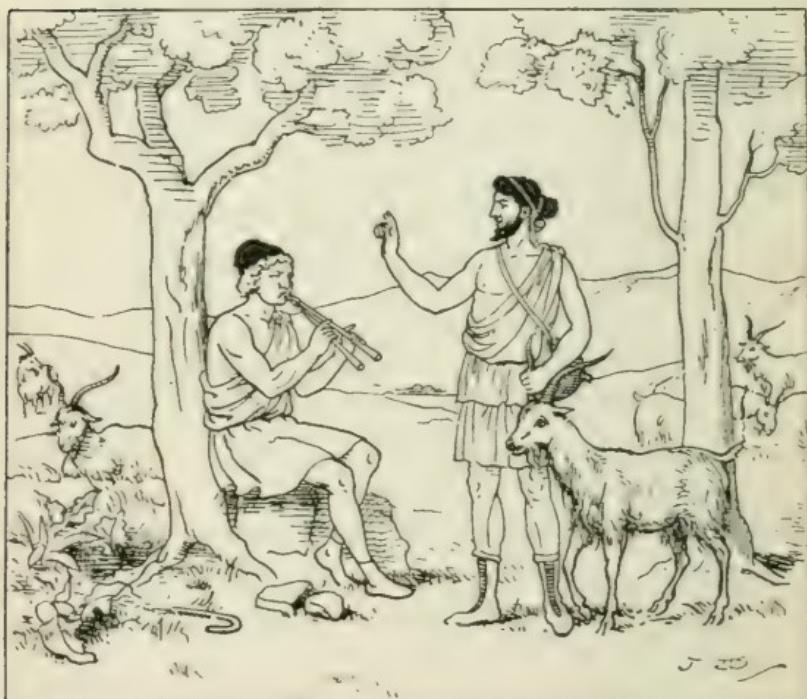
[*Exit Admetus.*]

The Chorus praise the far-famed home of Admetus.

- ΧΟΡ. ὁ πολύξεινος καὶ ἐλεύθερος ἀνδρὸς ἀεὶ ποτ'
 οἴκος, στρ.
 σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων 570
 ἥξιστε ναίειν,
 ἔτλα δὲ σοῖσι μηλονόμας
 ἐν νομοῖς γενέσθαι,
 δοχμιάν διὰ κλιτύων
 βοσκήμασι σοῖσι συρίζων 575
 ποιμνίτας ὑμεναίους.

Is it not to his piety that he owes his great possessions?

σὺν δ' ἐποιμαίνοντο χαρᾶ μελέων βαλιάι
τε λύγκες, ἀντ.
ἴβα δὲ λιποῦσ' Ὁθρυος νάπαν λεόντων 580
ἀ δαφοινὸς ἥλα.



PASTORAL SCENE. (From the Vatican Vergil, and vase-paintings.)

χόρευσε δ' ἀμφὶ σὰν κιθάραν,
Φοῖβε, ποικιλόθριξ
νεβρὸς ὑψικόμων πέρα
βαίνοντος ἐλατῶν σφυρῷ κούφῳ,
χαίροντος εὐφρονι μολπᾷ.

585

τοιγάρ πολυμηλοτάταν στρ.
 ἐστίαν οἰκεῖ παρὰ καλλίναον
 Βοιβίαν λίμναι· ἀρότοις δὲ γυᾶν 590
 καὶ πεδίων δαπέδοις
 ὅρον ἀμφὶ μὲν ἀελίου κνεφαίαν
 ἵππόστασιν αἰθέρα τὰν Μολοσσῶν ὄρέων
 τίθεται,
 πόντιον δ' Αἰγαίον ἐπ' ἀκτὰν 595
 ἀλιμένου Πηλίου κρατύνει.

Even in the hour of mourning Admetus does not forget
 the obligations of hospitality.

καὶ νῦν δόμον ἀμπετάσας ἀντ.
 δέξατο ξεῦον νοτερῷ βλεφάρῳ,
 τᾶς φίλας κλαίων ἀλόχου νέκυν ἐν
 δώμασιν ἀρτιθανῆ. 600
 τὸ γάρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ.
 ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας.
 ἄγαμαι·
 πρὸς δ' ἐμῷ Ψυχῇ θράσος ἥσται
 θεοσεβῆ φῶτα κεδρὰ πράξειν. 605

[Re-enter ADMETUS followed by the funeral procession.]

ΑΔ. ἀντρῶν Φεραίων εὔμενής παρουσία,
 νέκυν μὲν ἥδη πάντ' ἔχοντα πρόσπολοι
 φέρουσιν ἄρδην εἰς τάφον τε καὶ πυράν.
 ὑμεῖς δὲ τὴν θανοῦσαν, ὡς νομίζεται,
 προσείπατ' ἔξιοῦσαν ὑστάτην ὁδόν. 610
 ΧΟΡ. καὶ μὴν ὄρῳ σὸν πατέρα γηραιῷ ποδὶ

*στείχοντ', ὅπαδούς τ' ἐν χεροῖν δάμαρτι σῇ
κόσμον φέροντας, νερτέρων ἀγάλματα.*

[Enter PHERES, with attendants, bringing offerings for the dead.]

ΦΕΡΗΣ.

I am here, says Pheres, to sympathize with you in your loss.

*ἢκω κακοῖσι σοῖσι συγκάμινων, τέκνον·
ἐσθλῆς γάρ (οὐδεὶς ἀντερεῖ) καὶ σώφρονος 615
γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν
φέρειν ἀνάγκη καίπερ ὄντα δύσφορα.
δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
ἴτω τὸ ταύτης σῶμα τιμᾶσθαι χρεών,
ἥτις γε τῆς σῆς προύθανε ψυχῆς, τέκνον, 620
καί μ' οὐκ ἄπαιδ' ἔθηκεν οὐδ' εἴασε σοῦ
στερέντα γήρα πειθίμῳ καταφθίνειν,
πάσαις δ' ἔθηκεν εὐκλεέστερον βίον
γυναιξίν, ἔργον τλάστα γενναῖον τόδε.*

[PHERES turns to address the corpse, as it lies, draped, upon the bier.]

*ὦ τόνδε μὲν σώσασ', ἀναστήσασα δὲ 625
ἡμᾶς πίτνοντας, χαῖρε, κὰν Ἄιδου δόμοις
εὖ σοι γένοιτο. Φημὶ τοιούτους γάμους
λύειν βροτοῖσιν, ἢ γαμεῖν οὐκ ἄξιον.*

Admetus replies by taunting his father with cowardice in being unwilling to die for him.

ΑΔ. οὕτ' ἥλθες εἰς τόνδ' ἔξ ἐμοῦ κληθεὶς τάφον,
οὕτ' ἐν φίλοισι σὴν παρουσίαν νέμω. 630

κόσμον δὲ τὸν σὸν οὐποθ' ἥδ' ἐνδύσεται·
οὐ γάρ τι τῶν σῶν ἐνδεής ταφῆσεται.
τότε ξυναλγεῖν χρῆν σ' ὅτ' ὡλλύμην ἔγω.
σὺ δ' ἐκποδὼν στὰς καὶ παρεὶς ἄλλῳ θανεῖν
νέω γέρων ὥν, τόνδ' ἀποιμώξει νεκρόν; 635
ἔδειξας εἰς ἔλεγχον ἔξελθὼν ὃς εἰ,
καί μ' οὐ τομίζω παῖδα σὸν πεφυκέναι.
ἢ τἄρα πάντων διαπρέπεις ἀψυχίᾳ,
ὅς τηλικόσδ' ἀν κάπι τέρμ' ἥκων βίου
οὐκ ἡθέλησας οὐδ' ἐτόλμησας θανεῖν
τοῦ σοῦ πρὸ παιδός. ἀλλὰ τήνδ' εἰάσατε 645
γυναῖκ' ὁθιείαν, ἢν ἔγω καὶ μητέρα
πατέρα τ' ἀν ἐνδίκως ἀν ἡγούμην ἐμοί.
καίτοι καλόν γ' ἀν τόνδ' ἀγῶν' ἡγωνίσω
τοῦ σοῦ πρὸ παιδὸς κατθανών, βραχὺς δέ σοι
πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος. 650

Considering Pheres' age, Admetus does not think it was much to ask.

καὶ μὴν ὅστ' ἄνδρα χρὴ παθεῖν εὐδαιμονα 653
πέπονθας· ἥβησας μὲν ἐν τυραννίδι,
παῖς δ' ἦν ἔγω σοι τῶνδε διάδοχος θρόνων, 655
ώστ' οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον
λείψειν ἔμελλες ὄρφανὸν διαρπάσαι.
οὐ μὴν ἐρεῖς γέ μ' ὡς ἀτιμάζοντα σὸν
γῆρας θανεῖν προύδωκας, ὅστις αἰδόφρων
πρόσσ' ἥμαλιστα· κάντὶ τῶνδέ μοι χάριν 660
τοιάνδε καὶ σὺ χῇ τεκοῦσ' ἥλλαξάτην.
τοιγὰρ φυτεύων παῖδας οὐκέτ' ἀν φθάνοις,

οἵ γηροβοσκήσουσι καὶ θανόντα σε
περιστελοῦσι καὶ προθήσονται νεκρόν.
οὐ γάρ σ' ἔγωγε τῆδε μὴ θύψω χερί· 665
τέθυηκα γὰρ δὴ τούπι σ'. εἰ δ' ἄλλου τυχῶν
σωτῆρος αὐγὰς εἰσορῷ, κείνου λέγω
καὶ παιδά μ' εἶναι καὶ φίλον γηροτρόφον.

Old men are insincere in praying for death.

μάτην ἕρ' οἱ γέροντες εὔχονται θανεῖν,
γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου· 670
ἢν δ' ἐγγὺς ἐλθῇ θάνατος, οὐδὲ εἰς βούλεται
θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύ.

ΧΟΡ. "Αδμηθ', ἄλις γὰρ ἡ παροῦσα συμφορά,
παῦσαι, πατρὸς δὲ μὴ παροξύνῃς φρένας.

ΦΕ. [with bitter contempt in his tone.] ὦ παῖ, τίν'
αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα 675
κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;
οὐκ οὖσθα Θεσσαλόν με κἀπὸ Θεσσαλοῦ
πατρὸς γεγῶτα γνησίως ἐλεύθερον;
ἄγαν ὑβρίζεις, καὶ νεανίας λόγους
ρίπτων ἐς ἥμᾶς οὐ βαλὼν οὕτως ἄπει. 680

Life is dear, even to the aged.

ἔγὼ δέ σ' οἴκων δεσπότην ἐγεινάμην
κἄθρεψ', ὁφείλω δ' οὐχ ὑπερθυήσκειν σέθεν·
οὐ γὰρ πατρῶν τόνδ' ἐδεξάμην νόμον,
παιδῶν προθυήσκειν πατέρας, οὐδέ 'Ελλη-
νικόν.

σαυτῷ γὰρ εἴτε δυστυχής εἴτε εὐτυχής 685
ἔφυς· ἂν δ' ήμῶν χρῆν σε τυγχάνειν, ἔχεις.
πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι
γύας

λείψω πατρὸς γὰρ ταῦτ' ἐδεξάμην πάρα.
τί δῆτά σ' ἡδίκηκα; τοῦ σ' ἀποστερῶ:
μὴ θνῆσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδὲ ἐγὼ πρὸ⁶⁹⁰
σοῦ.

χαίρεις ὁρῶν φῶς πατέρα δ' οὐ χαίρειν
δοκεῖς;

ἢ μὴν πολύν γε τὸν κάτω λογίζομαι
χρόνον, τὸ δὲ ζῆν μικρόν, ἀλλ' ὅμως γλυκύ.

As for the charge of cowardice, is Admetus quite the person to urge it?

σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,
καὶ ζῆς παρελθῶν τὴν πεπρωμένην τύχην, 695
ταύτην κατακτάς· εἰτ' ἐμὴν ἀψυχίαν
λέγεις, γυναικὸς ὥς κάκισθ' ιστημένος,
ἢ τοῦ καλοῦ σοῦ προύθανεν νεαρίου;
σοφῶς δ' ἐφηῦρες ὕστε μὴ θανεῖν ποτε,
εἰ τὴν παροῦσαν κατθανεῖν πείσεις ἀεὶ 700
γυναιχ' ὑπὲρ σοῦ κατ' ὄνειδίζεις φίλοις
τοῖς μὴ θέλουσι δρᾶν τάδ', αὐτὸς ὥν κακός;
σίγα· νόμιζε δ'. εἰ σὺ τὴν σαυτοῦ φιλεῖς
ψυχήν, φιλεῖν ἄπαντας· εἰ δὲ ήμᾶς κακῶς
ἔρεις, ἀκούσει πολλὰ κού ψευδῆ κακά. 705

XOP. πλείω λέλεκται νῦν τε καὶ τὸ πρὸν κακά·
παῦσαι δέ, πρέσβυ, παιδα σὸν κυκορροθῶν.

- ΑΔ. λέγ', ώς ἐμοῦ λέξαντος· εἰ δ' ἀλγεῖς κλύων
τὰληθές. οὐ χρῆν σ' εἰς ἔμ' ἔξαμαρτάνειν.
ΦΕ. σοῦ δ' ἀν προθυήσκων μᾶλλον ἔξημάρ-
τανον. 710
- ΑΔ. ταύτὸν γὰρ ἡβῶντ' ἄνδρα καὶ πρέσβυν
θανεῖν;
- ΦΕ. Ψυχῇ μιᾷ ζῆν, οὐ δυοῖν ὀφείλομεν.
- ΑΔ. καὶ μὴν Διός γε μείζον' ἀν ζώης χρόνον.
- ΦΕ. ἀρᾶ γονεῦσιν οὐδὲν ἕκδικον παθών;
- ΑΔ. μικροῦ βίου γὰρ ἡσθόμην ἐρῶντά σε. 715
ΦΕ. ἀλλ' οὐ σὺ νεκρόν γ' ἀντὶ σοῦ τόνδ'
ἐκφέρεις;
- ΑΔ. σημεῖα τῆς σῆς γ', ὁ κάκιστ', ἀψυχίας.
- ΦΕ. οὕτοι πρὸς ημῶν γ' ὥλετ'. οὐκ ἐρεῖς τόδε.
- ΑΔ. φεῦ.
εἴθ' ἄνδρὸς ἔλθοις τοῦδέ γ' εἰς χρείαν
ποτέ.
- ΦΕ. [scornfully.] μνήστενε πολλάς, ώς θάνωσι
πλείονες. 720
- ΑΔ. σοὶ τοῦτ' ὄγειδος· οὐ γὰρ ἥθελες θανεῖν.
- ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.
- ΑΔ. κακὸν τὸ λῆμα κούκ ἐν ἀνδράσιν τὸ σόν.
- ΦΕ. οὐκ ἐγγελᾶς γέροντα βαστάζων νεκρόν.
- ΑΔ. θανεῖ γε μέιτοι δυσκλεής, ὅταν θάνης. 725
ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.
- ΑΔ. φεῦ φεῦ· τὸ γῆρας ώς ἀναιδείας πλέων.
- ΦΕ. ἥδ' οὐκ ἀναιδής· τήνδ' ἐφηῦρες ἄφρονα.
- ΑΔ. ἄπελθε, κἀμε τόνδ' ἔα θάψαι νεκρόν.

Pheres' parting threat: Acastus will avenge Alcestis.

ΦΕ. [preparing to go.] ἅπειμι· θάψεις δ' αὐτὸς ὡν
αὐτῆς φονεύς, 730
δίκας τε δώσεις σοῖσι κηδεσταῖς ἔτι.
ἢ τἄρ' Ἀκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,
εἰ μή σ' ἀδελφῆς αἷμα τιμωρήσεται.

[Exit PHERES.]

Admetus forbids his parents the house.

ΑΔ. ἔρρων νυν αὐτὸς χὴ ξυνοικήσασά σοι
ἄπαιδε παιδὸς ὄντος, ὕσπερ ἄξιοι, 735
γηράσκετ· οὐ γὰρ τῷδέ γ' εἰς ταῦτὸν στέγος
νεῖσθ· εἰ δ' ἀπειπεῖν χρῆν με κηρύκων ὑπό^{την}
σὴν πατρών ἐστίαν, ἀπεῖπον ἄν.
[To the mourners.] ήμεῖς δὲ (τοὺν ποσὶν γὰρ
οἰστέον κακόν)
στείχωμεν, ὡς ἀν ἐν πυρᾷ θῶμεν νεκρόν. 740
[The procession files sadly out.]

ΧΟΡ. ίώ ίώ. σχετλία τόλμης,
ὦ γενναία καὶ μέγ' ἀρίστη,
χαῖρε πρόφρων σὲ χθόνιός θ' Ἐρμῆς
Ἄιδης τε δέχοιτ· εἰ δέ τι κάκει
πλέον ἔστ' ἀγαθοῖς. τούτων μετέχουσ' 745
Ἄιδου νύμφη παρεδρεύοις.
[Enter an old retainer from the palace.]

Complaints of Heracles' noisy and unbecoming manners
indoors.

ΘΕ. πολλοὺς μὲν ἥδη κἀπὸ παντοίας χθονὸς
ξένους μολόντας οἶδ' ἐς Ἀδμήτου δόμους,

οῖς δεῖπνα προύθηκ'. ἀλλὰ τοῦδ' οὕπω
ξένου

κακίον' εἰς τήνδ' ἔστιαν ἐδεξάμην. 750

ὅς πρῶτα μὲν πειθοῦντα δεσπότην ὄρων
εἰσῆλθε κάτολμησ' ἀμείψασθαι πύλας.

ἔπειτα δ' οὗτι σωφρόνως ἐδέξατο

τὰ προστυχόντα ξένια, συμφορὰν μαθών,
ἀλλ' εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν. 755

ποτῆρα δ' ἐν χείρεσσι κίστινον λαβὼν

πίνει μελαίνης μητρὸς εὐζωρον μέθυ,

ἔως ἐθέρμην' αὐτὸν ἀμφιβάσα φλὸξ

οἶνον· στέφει δὲ κράτα μυρσίνης κλάδοις

ἄμουσ' ὑλακτῶν· δισσὰ δ' ἦν μέλη κλύειν. 760

Hence the sound of revelry mixed with that of mourning.

ὅς μὲν γὰρ ἥδε, τῶν ἐν Ἀδμήτου κακῶν
οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν
δέσποιναν· ὅμια δ' οὐκ ἐδείκινμεν ξένῳ
τέγγοντες· Ἀδμητος γὰρ ὁδὸς ἐφίετο.

καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἔστιω 765
ξένον, πανοῦργον κλῶπα καὶ ληστήν τινα,
ἥ δ' ἐκ δόμων βέβηκεν, οὐδὲ ἐφεσπόμην
οὐδὲ ἐξέτεινα χεῖρ', ἀποιμάζων ἐμὴν
δέσποιναν, ἥ μοὶ πᾶσι τ' οἰκέταισιν ἦν
μήτηρ· κακῶν γὰρ μυρίων ἐρρύετο, 770
ὄργας μαλάστουσ' ἀνδρός. ἄρα τὸν ξένον
στυγῷ δικαιώσ, ἐν κακοῖς ἀφιγμένον;

[*The door of the palace suddenly opens, and out comes HERACLES, flushed with drink, and with a wreath of flowers on his head. He greets the old retainer with noisy familiarity.*]

Why these gloomy looks ?

HP. οὐτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις ;
 οὐ χρὴ σκυθρωπὸν τοῖς ξένοις τὸν πρόσ-
 πολον
 εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί. 775
 σὺ δ' ἄνδρ' ἔταιρον δεσπότου παρόνθ' ὁρῶν,
 στυγνῷ προσώπῳ καὶ συνωφρυωμένῳ
 δέχει, θυραίου πήματος σπουδὴν ἔχων.
 δεῦρ' ἔλθ', ὅπως ἀν καὶ σοφώτερος γένη.
 τὰ θιητὰ πράγματ' οἴδας ἦν ἔχει φύσιν : 780
 οἴμαι μὲν οὖ· πόθεν γάρ ; ἀλλ' ἄκουε μου.

Death is the universal lot.

βροτοῖς ἄπασι κατθανεῖν ὀφείλεται,
 κούκ ἔστι θιητῶν ὅστις ἐξεπίσταται
 τὴν αὔριον μέλλουσαν εἰ βιώσεται.
 τὸ τῆς τύχης γάρ ἀφανὲς οἶ προβήσεται, 785
 κάστ' οὐ διδακτὸν οὐδ' ἀλίσκεται τέχνη.

‘Carpe diem’: let us eat and drink, for to-morrow we die.

ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
 εὗφραινε σαυτόν, πῖνε, τὸν καθ' ἡμέραν
 βίον λογίζου σόν, τὰ δ' ἄλλα τῆς τύχης.
 τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν 790

Κύπριν βροτοῖπιν· εἰμενῆς γὰρ ή θεός.
 τὰ δ' ἄλλ' ἔαστον ταῦτα καὶ πιθοῦ λόγοις
 ἐμοῖσιν, εἴπερ ὁρθά σοι δοκῶ λέγειν·
 οἵμαι μέν. οὕκουν τὴν ἄγαν λύπην ἀφεῖς
 πίει μεθ' ἡμῶν τάσδ' ὑπερβαλὼν τύχας, 795
 στεφάνοις πυκασθείσ; καὶ σάφ' οἶδ' ὁθούνεκα



WINE GENIUS WITH THE SCYPHUS, OR DRINKING-CUP, OF HERACLES.
 (From a Pompeian wall-painting.)

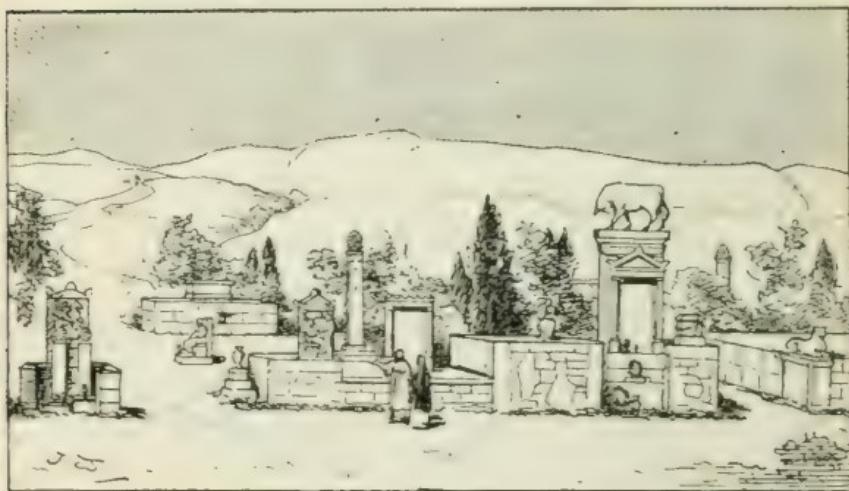
τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος τρόπου
 μεθορμιεῖ σε πίτυλος ἐμπεσὼν σκύφου.
 ὅντας δὲ θητοὺς θητὰ καὶ φρονεῖν χρεών,
 ὡς τοῖς γε σεμνοῖς καὶ συνωφρυμένοις 800
 ἄπασίν ἔστιν, ὡς γ' ἐμοὶ χρῆσθαι κριτῆ,
 οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.

The truth is gradually revealed to the Hero.

- ΘΕ. ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν
οὐχ οἴα κώμου καὶ γέλωτος ἄξια.
- HP. γυνὴ θυραιὸς ἡ θαυοῦσα· μὴ λίαν 805
πένθει· δόμων γὰρ ζῶσι τῶνδε δεσπόται.
- ΘΕ. [in a surprised tone.] τί “ζῶσιν”; οὐ κάτοισθα
τὰν δόμοις κακά;
- HP. εἰ μή τι σός με δεσπότης ἐψεύσατο.
- ΘΕ. ἄγαν ἐκεῖνός ἐστ’ ἄγαν φιλόξενος. 809
- HP. μῶν ξυμφοράν τιν’ οὖσαν οὐκ ἔφραζέ
μοι; 812
- ΘΕ. χαίρων ἵθ’· ήμīν δεσποτῶν μέλει κακά. 813
- HP. [thoroughly roused by the retainer’s words.] ὅδ’ οὐ
θυραιών πημάτων ἄρχει λόγος.
- ΘΕ. οὐ γάρ τι κωμάζοντ’ ἀν ἡχθόμην σ’ ὁρῶν. 815
- HP. ἀλλ’ ἦ πέποιθα δείν’ ὑπὸ ξένων ἐμῶν;
- ΘΕ. οὐκ ἤλθεις ἐν δέοντι δέξασθαι δόμοις.
- HP. οὐ χρῆν μ’ ὀθνείου γ’ οὕνεκ’ εὖ πάσχειν
νεκροῦ; 810
- ΘΕ. ἦ κάρτα μέντοι καὶ λίαν θυραιὸς ἦν. 811
- HP. μῶν ἦ τέκνων τι φροῦδον ἦ πατὴρ γέρων; 820
- ΘΕ. γυνὴ μὲν οὖν ὅλωλεν Ἀδμήτου, ξένε.
- HP. [incredulously.] τί φήσ; ἔπειτα δῆτά μ’ ἔξενί-
ζετε;
- ΘΕ. ἥδεῖτο γάρ σε τῶνδ’ ἀπώστασθαι δόμων.
- HP. ὡς σχέτλι’, οἵας ἤμπλακες ξυνάόρου.
- ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μόνη. 825

The remorse of Heracles.

ΗΡ. ἀλλ' οὐσθόμην μὲν ὅμινον δακρυρροοῦν
κουράν τε καὶ πρόσωπον ἀλλ' ἔπειθέ με
λέγων θυραιῶν κῆδος εἰς τάφον φέρειν.
βίᾳ δὲ θυμοῦ τάσδε ὑπερβαλὼν πύλας
ἔπιτον ἀνδρὸς ἐν φιλοξένου δόμοις 830
πράσσοντος οὕτω. κατὰ κωμάζω κάρα



CEMETERY AT DIPYLON IN THE SUBURBS OF ATHENS.

στεφάνοις πυκατθείσ; [penitently laying aside his wreath.] ἀλλὰ σοῦ τὸ μὴ
φράσαι,
κακοῦ τοσούτου δώμασιν προσκειμένου.
ποῦ καὶ σφε θάπτει; ποῦ νιν εύρήστω μολών;
ΘΕ. δρθὴν παρ' οἷμον, ή πὶ Λάρισαν φέρει, 835
τύμβον κατόψει ξεστὸν ἐκ προαστίου.
[Exit retainer.]

[HERACLES *soliloquizes.*]

HP. ὁ πολλὰ τλάσα καρδία καὶ χεὶρ ἐμή,
νῦν δεῖξον οἷον παιδά σ' ή Τιρυνθία
’Ηλεκτρύονος ἐγείνατ’ Ἀλκμήνη Διό.
δεῖ γάρ με σῶσαι τὴν θανοῦσαν ἀρτίως 840
γυναῖκα κεὶς τόνδ’ αὐθις ιδρῦσαι δόμον
”Ἀλκηστιν, Ἄδμητῳ θ’ ὑπουργῆσαι χάρων.

I will rob Death instantly of his prey;

ἐλθὼν δ’ ἄνακτα τὸν μελάμπεπλον νεκρῶν
Θάνατον φυλάξω, καὶ νιν εὑρίσειν δοκῶ
πίνοντα τύμβου πλησίον προσφαγμά-
των. 845

κάνπερ λοχαίας αὐτὸν ἔξ ἔδρας συθεὶς
μάρψω, κύκλον δὲ περιβάλω χεροῦν ἐμαῖν,
οὐκ ἔστιν ὅστις αὐτὸν ἔξαιρήσεται
μογοῦντα πλευρά, πρὶν γυναῖκ’ ἐμοὶ μεθῆ.

or else go to the Shadow-world, and bring Alcestis back to earth;

ἢν δ’ οὖν ἀμάρτω τῆσδ’ ἄγρας, καὶ μὴ
μόλῃ 850
πρὸς αἵματηρὸν πέλανον, εῖμι τῶν κάτω
Κόρης ἄνακτός τ’ εἰς ἀνηλίους δόμους
αἰτήσομαι τε· καὶ πέποιθ’ ἄξειν ἄνω
”Ἀλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,

and so requite Admetus' nobly-shown hospitality.

ὅς μ’ εἰς δόμους ἐδέξατ’ οὐδ’ ἀπήλασε, 855
καίπερ βαρείᾳ συμφορῇ πεπληγμένος,
ἔκρυπτε δ’ ὡν γενναῖος, αἰδεσθεὶς ἐμέ.

*τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος,
τίς Ἑλλάδ' οἰκῶν; τοιγὰρ οὐκ ἐρεῖ κακὸν
εὐεργετῆσαι φῶτα γενναιος γεγώς.* 860

[*Return of Admetus from the funeral. His wild grief finds utterance.*]

ΑΔ. *ἴώ. στυγναὶ πρόσωδοι, στυγναὶ δ' ὄψεις
χήρων μελάθρων· ίώ μοί μοι. αἰαῖ.
ποῖ βῶ; πῷ στῶ; τί λέγω; τί δὲ μή;
πῶς ἀν ὄλοίμαν;*
*ἢ βαρυδαίμονα μήτηρ μ' ἔτεκεν. 865
Ζηλῶ φθιμένους, κείνων ἔραμαι,
κεῦν' ἐπιθυμῶ δώματα ναίειν.
οὕτε γὰρ αὐγὰς χαιρω προσορῶν
οὕτ' ἐπὶ γαίας πόδα πεζεύων
τοῖον ὅμηρόν μ' ἀποσυλήσας 870
Ἄιδη Θάνατος παρέδωκεν.*

ΧΟΡ. *πρόβα πρόβα· βάθι κεῦθος οἴκων. στρ.*

ΑΔ. *αἰαῖ.*

ΧΟΡ. *πέπονθας ᾔξι' αἰαγμάτων. ΑΔ. ἐ ἐ.*

ΧΟΡ. *δι' ὁδύνας ἔβας,*
*τάφ' οἶδα. ΑΔ. φεῦ φεῦ. ΧΟΡ. τὰν
νέρθεν οὐδὲν ὠφελεῖς. 875*

ΑΔ. *ἴώ μοί μοι. ΧΟΡ. τὸ μήποτ' εἰσιδεῖν
φιλίας ἀλόχου
πρόσωπόν σε πάντα λυπρόν.*

What worse sorrow than to lose a good wife? Better
the lot of the unmarried and childless!

ΑΔ. *ἔμνησας ὅ μου φρένας ἥλκωσεν.
τί γὰρ ἀνδρὶ κακὸν μεῖζον ἀμαρτεῖν*

πιστῆς ἀλόχου; μή ποτε γῆμας 880
ῳφελον οἰκεῖν μετὰ τῆσδε δόμους.

Ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν·
μία γάρ ψυχή, τῆς ὑπερ ἀλγεῖν
μέτριον ἄχθος·

παίδων δὲ νόσους καὶ νυμφιδίους 885
εὐνὰς θανάτοις κεραιζομένας
οὐ τλητὸν ὄρāν, ἔξον ἀτέκνους
ἀγάμους τ' εἶναι διὰ παιτός.

ΧΟΡ. τύχα τύχα δυσπάλαιστος ἥκει, ἀντ.

ΑΔ. αἰαῖ.

ΧΟΡ. πέρας δέ γ' οὐδὲν ἀλγέων τίθης. ΑΔ. ἐ ἐ. 890

ΧΟΡ. βαρέα μὲν φέρειν,
ὅμως δέ—ΑΔ. φεῦ φεῦ. ΧΟΡ. τλᾶθ'.
οὐ σὺ πρῶτος ὥλεσας—

ΑΔ. ίώ μοί μοι. ΧΟΡ. γυναικα· συμφορὰ δ'
έτέρους ἔτέρα

πιέζει φανεῖσα θνατῶν.

Ah, why did I not take my own life?

ΑΔ. ὁ μακρὰ πένθη λῦπαι τε φίλων 895
τῶν ὑπὸ γαῖαν.

τί μ' ἐκώλυσας ρῆψαι τύμβου

τάφρον εἰς κοίλην, καὶ μετ' ἐκείνης [To an attendant.]

τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;

δύο δ' ἀντὶ μιᾶς Ἄιδης ψυχὰς 900

τὰς πιστοτάτας σὺν ἀν ἔσχεν, ὅμοῦ

χθονίαν λίμνην διαβάντε.

XOP.	ἐμοί τις ἥν ἐν γένει, φῶ κόρος ἀξιόθρηνος ἄλετ' ἐν δόμοισιν μονόπαις· ἀλλ' ἔμπας ἔφερε κακὸν ἄλις, ἄτεκνος ὡν, πολιὰς ἐπὶ χαίτας ἥδη προπετὴς ὡν βιότου τε πόρσω.	στρ. 905 910
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Alas ! the cruel contrast between present and past.

AΔ.	ὦ σχῆμα δόμων, πῶς εἰσέλθω; πῶς δ' οἰκήσω μεταπίπτοντος δαιμονος ; οἴμοι. πολὺ γὰρ τὸ μέσον. τότε μὲν πεύκαις σὺν Πηλιάσιν σύν θ' ὑμεναίοις ἔστειχον ἔσω, φιλίας ἀλόχου χέρα βαστάζων. πολυάχητος δ' εἴπετο κῶμος, τήν τε θαιροῦσαν κάμ' ὀλβίζων, ώς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων ὄντες ἀριστέων σύζυγες ἥμεν. ιῦν δ' ὑμεναίων γόος ἀντίπαλος λευκῶν τε πέπλων μέλανες στολμοὶ πέμπουσί μ' ἔσω λέκτρων κοίτας ἐς ἐρήμους.	915 920 925
XOP.	παρ' εὐτυχῆ σοὶ πότμον ἥλθεν ἀπειροκάκῳ τόδ' ἄλγος· ἀλλ' ἔσωσας βίοτον καὶ ψυχάν. ἔθανε δάμαρ, ἔλιπε φιλίαν.	ἀντ. 930

τί νέον τόδε; πολλοὺς
ἥδη παρέλυστεν
θάνατος δάμαρτος.

[ADMETUS turns to address the Chorus.]

My wife's lot is better than mine.

- ΑΔ. φίλοι, γυναικὸς δαίμον' εὐτυχέστερον 935
 τούμοῦ νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως.
 τῆς μὲν γὰρ οὐδὲν ἄλγος ἄψεται ποτε,
 πολλῶν δὲ μόχθων εὐκλεής ἐπαύσατο.
 ἐγὼ δ', ὃν οὐ χρῆν ζῆν, παρεὶς τὸ μόρσιμον
 λυπρὸν διάξω βίοτον· ἥρτι μαρθάνω. 940

Home is no more home. All men will contemn me, too.

πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι;
 τίν' ἀν προσειπών, τοῦ δὲ προσρηθεὶς ὅποι,
 τερπνῆς τύχοιμ' ἀν εἰσόδου; ποῖ τρέψομαι;
 ἡ μὲν γὰρ ἔνδον ἐξελᾶ μ' ἐρημία,
 γυναικὸς εὐνὰς εὗτ' ἀν εἰσίδω κενὰς 945
 θρόνους τ' ἐν οἴστιν ἴζε, καὶ κατὰ στέγας
 αὐχμηρὸν οὖδας, τέκνα δ' ἀμφὶ γούνασι
 πίπτοντα κλαίῃ μητέρ', οἱ δὲ δεσπότιν
 στένωσιν οἴλαν ἐκ δόμων ἀπώλεσαν.
 τὰ μὲν κατ' οἶκον τοιάδ'. ἐξωθεν δέ με 950
 γάμοι τ' ἐλῶσι Θεσσαλῶν καὶ ξύλλογοι
 γυναικοπληθεῖς· οὐ γὰρ ἐξανέξομαι
 λεύσσων δάμαρτος τῆς ἐμῆς ὅμιλικας.
 ἐρεῖ δέ μ' ὅστις ἐχθρὸς ὢν κυρεῖ τάδε·

ίδου τὸν αἰσχρῶς ζῶνθ', ὃς οὐκ ἔτλη
θανεῖν, 955
ἀλλ' ἦν ἔγημεν ἀντιδοὺς ἀψυχίᾳ
πέφευγεν Ἀιδην· καὶ τ' ἀνὴρ εἶναι δοκεῖ;
στυγεῖ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
θανεῖν. τοιάνδε πρὸς κακοῖσι κληδόνα
ἔξω. τί μοι ζῆν δῆτα κύδιον, φίλοι,
κακῶς κλύοντι καὶ κακῶς πεπραγότι; 960

Nothing is stronger than Necessity ;

XOP. ἐγὼ καὶ διὰ μούσας στρ.
καὶ μετάρσιος ἥξα, καὶ
πλείστων ἀψάμενος λόγων
κρεῖστον οὐδὲν Ἀνάγκας
ηὗρον, οὐδέ τι φάρμακον
Θρήσσαις ἐν σανίσιν, τὰς
Ὀρφεία κατέγραψεν
γῆρας, οὐδ' ὅσα Φοῖβος Ἀ-
σκληπιάδαις ἔδωκε
φάρμακα πολυπόνοις
ἀντιτεμὼν βροτοῖσιν. 970

nothing turns her ; even the gods yield to her.

μόνας δ' οὔτ' ἐπὶ βωμοὺς ἀντ.
ἔστιν οὔτε βρέτας θεᾶς
ἐλθεῖν, οὐ σφαγίων κλύει.
μή μοι, πότνια, μείζων
ἔλθοις ἢ τὸ πρὸν ἐν βίῳ.
καὶ γὰρ Ζεὺς ὁ τι νεύσῃ,
σὺν σοὶ τοῦτο τελευτᾶ.

καὶ τὸν ἐν Χαλύβοις δαμά-
ζεις σὺ βίᾳ σίδαρον,
οὐδέ τις ἀποτόμου
λήματός ἔστιν αἰδώς.

980



ASCLEPIUS AND A SICK MAN. (From a bas-relief.)

Therefore weep not over-much ; the dead cannot rise again.

καὶ σ' ἐν ἀφύκτοισι χερῶν εἴλε θεὺ
δεσμοῖς. στρ.

τόλμα δ'. οὐ γὰρ ἀνάξεις ποτ' ἐνερθεν
κλαίων τοὺς φθιμένους, ἄναξ.

καὶ θεῶν σκότιοι φθίνουσι
παιδες ἐν θανάτῳ.

990

φίλα μὲν ὅτ' ἦν μεθ' ἡμῶν,
φίλα δὲ θανοῦσ' ἔτ' ἔσται.
γενναιοτάταν δὲ πασᾶν
ἔζεύξω κλισίαις ἄκοιτιν.

994

The memory of Alcestis will be precious evermore.

μηδὲ νεκρῶν ὡς φθιμέρων χῶμα νομι-
ζέσθω ἀντ.

τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὁμοίως
τιμάσθω, σέβας ἐμπόρων.

καὶ τις δοχμίαν κέλευθον
ἐμβαίνων τόδ' ἐρεῖ. 1000

“αὕτα ποτὲ προίθαν’ ἀνδρός,
νῦν δ' ἔστι μάκαιρα δαίμων·
χαιρ', ὃ πότνι', εὖ δὲ δοίης.”
τοῖαι νιν προσεροῦσι φάμαι. 1005

καὶ μὴν ὅδ', ὡς ἔοικεν, Ἀλκμήνης γόνος,
”Αδμητε, πρὸς σὴν ἔστιαν πορεύεται.

[Re-enter HERACLES, leading a veiled woman.]

Heracles begins by chiding Admetus for concealing his wife's death.

HP. φίλον πρὸς ἄνδρα χρὴ λέγειν ἐλευθέρως,
”Αδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις
ἔχειν
σιγῶντ'. ἐγὼ δὲ σοῖς κακοῖσιν ἡξίουν 1010
ἔγγὺς παρεστῶς ἔξετάζεσθαι φίλος.

σὺ δ' οὐκ ἔφραζες σῆς προκείμενον νέκυν
γυναικός, ἀλλά μ' ἔξενιζες ἐν δόμοις,
ὡς δὴ θυραίου πήματος σπουδὴν ἔχων.
κάστεψα κράτα καὶ θεοῖς ἐλειψάμην 1015
σπουδὰς ἐν οἴκοις δυστυχοῦσι τοῖσι σοῖς.

Such a course, though well meant, was not truly friendly.

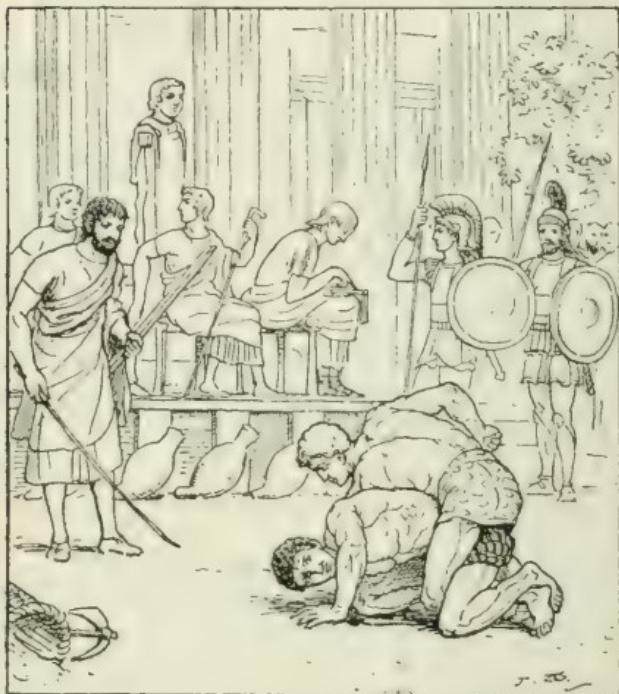
καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,
οὐ μήν σε λυπεῖν ἐν κακοῖσι βούλομαι.
ἄν δ' οὐτεχ' ἥκω δεῦρο ὑποστρέψας πάλιν
λέξω. [bringing forward the woman, who is still
veiled.] γυναικα τήνδε μοι σῶσον
λαβών, 1020
ἔως ἀν ἵππους δεῦρο Θρηκίας ἄγων
ἔλθω, τύραννον Βιστόρων κατακτανών.

Heracles requests Admetus to keep the woman till his return.

πράξας δ' ὁ μὴ τύχοιμι (νοστήσαιμι γάρ),
δίδωμι τήνδε σοῖσι προσπολεῖν δόμοις.
πυλλῷ δὲ μόχθῳ χείρας ἥλθεν εἰς ἐμάς. 1025
ἄγῶνα γάρ πάνδημον εύρισκω τινὰς
τιθέντας, ἀθληταῖσιν ἄξιον πόνον,
ὅθεν κομίζω τήνδε νικητήρια
λαβών· τὰ μὲν γὰρ κοῦφα τοῖς νικῶσιν ἦν
ἵππους ἄγεσθαι, τοῖσι δ' αὖ τὰ μείζονα 1030
νικᾶσι, πυγμὴν καὶ πάλην, βουφόρβια.

A prize of victory, she had cost him toil to win.

γυνὴ δ' ἐπ' αὐτοῖς εἴπετ· ἐντυχόντι δὲ
αἰσχρὸν παρεῖναι κέρδος ἦν τόδ' εὐκλεέσ.
ἀλλ' ὥσπερ εἶπον, σοὶ μέλειν γυναικα χρῆ·
οὐ γὰρ κλοπαίνων, ἀλλὰ σὺν πόνῳ λαβῶν 1035



WRESTLING CONTEST IN THE PALAESTRA. (From a marble group in the Uffizi, Florence, and a bas-relief from Chiusi.)

ἴκω· χρόνῳ δὲ καὶ σύ μ' αἰνέσεις ἵσως.

ΑΔ. [speaking with quiet resignation.] οὕτοι σ' ἀτίζων
οὐδ' ἐν ἔχθροισιν τιθεὶς
ἔκρυψ' ἐμῆς γυναικὸς ἀθλίους τύχας.

He cannot undertake such a charge ; it would add to his grief.

ἀλλ' ἄλγος ἄλγει τοῦτ' ἀν ἦν προσκείμενον,
εἴ του πρὸς ἄλλου δώμαθ' ὡρμήθης ξένου. 1040
ἄλις δὲ κλαιέιν τούμὸν ἦν ἐμοὶ κακόν.

γυναῖκα δ', εἴ πως ἔστιν, αὐτοῦμαί σ', ἄναξ,
ἄλλον τιν' ὅσπις μὴ πέπονθεν οἵ' ἐγὼ
σώζειν ἄνωχθι Θεσσαλῶν (πολλοὶ δέ σοι
ξένοι Φεραίων), μὴ μέρει μιμήσκεις κακῶν.
οὐκ ἀν δυναίμην τήνδ' ὄρῶν ἐν δώμασιν 1046
ἄδακρυς εἶναι· μὴ νοσοῦντί μοι νόσον
προσθῆς· ἄλις γὰρ συμφορᾶ βαρύνομαι.

Besides, would it be seemly to take her to his home ?

ποῦ καὶ τρέφοιτ' ἀν δωμάτων νέα γυνή ;
νέα γύρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει. 1050
πότερα μετ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην ;
καὶ πῶς ἀκραιφνῆς ἐν νέοις στρωφωμένη
ἔσται ; τὸν ἥβῶνθ', Ἡράκλεις, οὐ ράδιον
εἴργειν· ἐγὼ δέ σου προμηθίαν ἔχω. 1054
ἢ τῆς θανούσης θάλαμον εἰσβήσας τρέφω :
καὶ πῶς ἐπεισφρῷ τήνδε τῷ κείνης λέχει :
διπλῆν φοβοῦμαι μέμψιν, ἐκ τε δημοτῶν,
—μή τίς μ' ἐλέγχῃ τὴν ἐμὴν εὐεργέτιν
προδόντ' ἐν ἄλλης δεμνίοις πίτνειν νέας,—
καὶ τῆς θανούσης ἀξία δέ μοι σέβειν. 1060
πολλὴν πρόνοιαν δεῖ μ' ἔχειν. [looking wistfully at the woman.] σὺ δ' ὁ γύναι,

ἥτις ποτ' εἰ σύ, ταῦτ' ἔχουσ' Ἀλκήστιδι
μορφῆς μέτρον ἵσθι καὶ πρὸς ἥξαι δέμας.

[in an agony of grief.]

οἵμοι. κόμιζε πρὸς θεῶν ἐξ ὄμμάτων
γυναικα τήνδε, μή μ' ἔλησ ἡρημένον. 1065



HERACLES RESTORING ALCESTIS TO HER HUSBAND.
(From a bas-relief.)

The woman painfully reminds him of Alcestis.

δοκῶ γὰρ αὐτὴν εἰστορῶν γυναιχ' ὁρᾶν
ἐμήν· θολοῖ δὲ καρδίαν, ἐκ δ' ὄμμάτων
πηγαὶ κατερρώγασιν· ὃ τλήμων ἐγώ,
ώς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.

- ΧΟΡ. ἐγὼ μὲν οὐκ ἔχοιμ' ἀν εὖ λέγειν τύχην. 1070
 χρὴ δ', ὅστις ἔμφρων, καρτερεῖν θεοῦ δόσιν.
- ΗΡ. εἰ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σὴν
 εἰς φῶς πορεῦσαι νερτέρων ἐκ δωμάτων
 γυναικα καί σοι τήνδε πορσῦναι χάριν.
- ΑΔ. σάφ' οἶδα βούλεσθαι σ' ἄν. ἀλλὰ ποῦ
 τόδε; 1075
 οὐκ ἔστι τοὺς θαυόντας εἰς φάος μολεῖν.
- ΗΡ. μή τιν ὑπέρβαιν', ἀλλ' ἐναισίμως φέρε.
- ΑΔ. ρᾶον παραινεῖν ἢ παθόντα καρτερεῖν.
- ΗΡ. τί δ' ἀν προκόπτοις, εἰ θέλοις ἀεὶ στένειν:
- ΑΔ. ἔγνωκα καύτός. ἀλλ' ἔρως τις ἔξαγει. 1080
- ΗΡ. τὸ γὰρ φιλῆσαι τὸν θαυόντ' ἄγει δάκρυ.
- ΑΔ. ἀπώλεσέν με, κάπτι μᾶλλον ἢ λέγω.
- ΗΡ. γυναικὸς ἐσθλῆς ἡμπλακες· τίς ἀντερεῖ;
- ΑΔ. ὥστ' ἄνδρα τόνδε μηκέθ' ἥδεσθαι βίφ.

Heracles tries to comfort his friend.

- ΗΡ. χρόνος μαλάξει, τῦν δ' ἔθ' ἡβᾶ σοι κακόν. 1085
 ΑΔ. χρόνον λέγοις ἄν, εἰ χρόνος τὸ κατθανεῖν.
- ΗΡ. [bluntly.] γυνή σε παύσει, καὶ νέοι γάμοι,
 πόθου.
- ΑΔ. σίγησον· οἶον εἶπας. οὐκ ἀν φόμη—
- ΗΡ. τί δ'; οὐ γαμεῖς γάρ, ἀλλὰ χηρεύσει λέχος;

Admetus indignantly denies the possibility of his marrying again.

- ΑΔ. οὐκ ἔστιν ἦτις τῷδε συγκλιθήσεται. 1090

- HP. μῶν τὴν θαυμᾶσαν ὡφελεῖν τι προσδοκᾶς;
 ΑΔ. [with tender reverence.] κείνην ὅπουπερ ἔστι
 τιμᾶσθαι χρεόν.
- HP. αἰνῶ μέν, αἰνῶ μωρίαν δ' ὀφλισκάνεις.
 ΑΔ. ὡς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.
 HP. ἐπήνεστ' ἀλόχῳ πιστὸς οὗνεκ' εἶ φίλος. 1095
 ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὖσαν προδούς.
 HP. δέχου νυν εἴσω τήνδε γενναίων δόμων.
 ΑΔ. μή, πρός σε τοῦ σπείραντος ἄντομαι Διός.
 HP. καὶ μὴν ἀμαρτήσει γε μὴ δράσας τάδε.

At length Admetus reluctantly agrees to take the woman home.

- ΑΔ. καὶ δρῶν γε λύπῃ καρδίαν δηχθήσομαι. 1100
 HP. πιθοῦ· τάχ' ἀν γὰρ εἰς δέον πέσοι χάρις.
 ΑΔ. φεῦ· [reluctantly.]
 εἴθ' ἐξ ἀγάνος τήνδε μὴ "λαβέσ ποτε.
 HP. νικῶντι μέντοι καὶ σὺ συννικᾶς ἐμοί.
 ΑΔ. καλῶς ἐλεξας· ἡ γυνὴ δ' ἀπελθέτω.
 HP. ἀπεισιν, εἰ χρή· πρῶτα δ' εἰ χρεῶν
 ἀθρει. 1105
 ΑΔ. χρή· σοῦ γε μὴ μέλλοιτος ὀργαίνειν ἐμοί.
 HP. εἰδώς τι κάγὼ τήνδ' ἔχω προθυμίαν.
 ΑΔ. νίκα νυν. οὐ μὴν ἀρδάνοντά μοι ποιεῖς.
 HP. ἀλλ' ἔσθ' ὅθ' ἡμᾶς αἰνέστεις· πιθοῦ μόνον.
 ΑΔ. κομίζετ', εἰ χρή τήνδε δέξασθαι δόμοις. 1110
 HP. οὐκ ἀν μεθείην τὴν γυναικα προσπόλοις.
 ΑΔ. σὺ δ' αὐτὸς αὐτὴν εἴσταγ', εἰ δοκεῖ, δόμους.
 HP. εἰς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας.

- ΑΔ. οὐκ ἀν θίγοιμι· δῶμα δ' εἰσελθεῖν πάρα.
 HP. τῇ σῇ πέποιθα χειρὶ δεξιᾷ μόνῃ. 1115
 ΑΔ. ἄναξ, βιάζει μ' οὐ θέλοντα δρᾶν τύδε.
 HP. τόλμα προτεῖναι χεῖρα καὶ θιγεῖν ξένης.
 ΑΔ. καὶ δὴ προτείνω. HP. Γοργόν' ὡς καρα-
 τομῶν.

ἔχεις : ΑΔ. ἔχω. [taking the hand of the veiled woman with downcast eyes.] HP. ναί,
 σῶζε τὸν, καὶ τὸν Διὸς
 φήσεις ποτ' εἶναι παιδα γυναικον ξένον. 1120
 [HERACLES unveils the woman.]

βλέψον πρὸς αὐτήν, εἴ τι σῇ δοκεῖ πρέπειν
 γυναικί λύπης δ' εὐτυχῶν μεθίστασο.

The recognition. The woman is Alcestis herself.

- ΑΔ. ὦ θεοί, τί λέξω; φάσμ' ἀνέλπιστον
 τόδε·
 γυναικα λεύσσω τὴν ἐμὴν ἐτητύμως,
 ἥκέρτομός με θεοῦ τις ἐκπλήσσει χαρά: 1125
 [incredulously.]

- HP. οὐκ ἔστιν, ἀλλὰ τήνδ' ὄρας δάμαρτα σήν.
 ΑΔ. ὄρα γε μή τι φάσμα νερτέρων τόδ' ἦ.
 HP. οὐ ψυχαγωγὸν τόνδ' ἐποιήσω ξένον.
 ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμὴν:
 HP. σάφ' ἵσθ'. ἀπιστεῖν δ' οὐ σε θαυμάζω
 τύχη. 1130
 ΑΔ. θίγω, προσείπω ζῶσαν (ώς ἐτητύμως;) ;
 HP. πρόσειπ;. ἔχεις γὰρ πᾶν ὅσον περ ἥθελες.

- ΑΔ. ὡς φιλτάτης γυναικὸς ὅμμα καὶ δέμας,
ἔχω σ' ἀέλπτως, οὕποτ' ὄψεσθαι δοκῶν ;
[folding her to his heart.]
- ΗΡ. ἔχεις· φθόνος δὲ μὴ γένοιτό τις θεῶν. 1135
- ΑΔ. ὡς τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνον,
εὐδαιμονοίης, καὶ σ' ὁ φιτύσας πατὴρ
σώζοι· σὺ γὰρ δὴ τάμ' ἀνώρθωσας μόνος.
πῶς τήνδ' ἐπεμψας ιέρθεν εἰς φάος τόδε ;

Heracles explains how he brought Alcestis back from the grave.

- ΗΡ. μάχην συνάψας δαιμόνων τῷ κυρίῳ. 1140
- ΑΔ. ποῦ τόνδε Θανάτῳ φῆσ ἀγῶνα συμβαλεῖν ;
- ΗΡ. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῦν.
- ΑΔ. τί γάρ ποθ' ἥδ' ἄγανδος ἐστηκεν γυνή ;

Final words of caution to Admetus.

- ΗΡ. οὕπω θέμις σοι τῆσδε προσφωνημάτων
κλύειν, πρὶν ἀν θεοῖσι τοῖσι νερτέροις 1145
ἀφαγνίσηται καὶ τρίτον μόλῃ φάος.
ἄλλ' εἴσαγ' εἴσω τήνδε· καὶ δίκαιος ὁν
τὸ λοιπόν, "Ἄδμητ", εὐσέβει περὶ ξένους.
καὶ χαῖρ· ἐγὼ δὲ τὸν προκείμενον πόνον
Σθενέλου τυράννῳ παιδὶ πορσυνῶ μολών.
- ΑΔ. μεῖνον παρ' ἡμῖν καὶ συνέστιος γενοῦν. 1151
- ΗΡ. αὐθις τόδ' ἐσται, νῦν δ' ἐπείγεσθαι με δεῖ.
- ΑΔ. ἄλλ' εὐτυχοίης, νόστιμον δ' ἐλθοις δρόμον.
ἀστοῖς δὲ πάσῃ τῷ ἐννέπω τετραρχίᾳ 1154

χοροὺς ἐπ' ἐσθλαῖς συμφοραῖσιν ἴστάναι
βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς.
ιῦν γὰρ μεθηρμόσμεσθα βελτίω βίον
τοῦ πρόσθεν· οὐ γὰρ εὐτυχῶν ἀρνήσομαι.

[*Exeunt omnes. The Chorus alone remains, to sing the following lines.*]

ΧΟΡ. πολλαὶ μορφαὶ τῶν δαιμονίων,
πολλὰ δ' ἀέλπτως κραίνουσι θεοί· 1160
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,
τῶν δ' ἀδοκήτων πόρον ηὗρε θεός·
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

NOTES TO
EURIPIDES' ALCESTIS

NOTES

References are made throughout these notes to Sonnenschein's *Greek Grammar* (in the 'Parallel Grammar Series'); the abbreviation given being *G. Gr.*

1-76. Prologos.

Apollo enters, and briefly tells the story of his acting as King Admetus' herdsman, and how the Fates allowed him to save Admetus from death, on condition that he found a substitute to die in his behalf. Only Alcestis, his wife, was found ready to do so; and now Death has come to claim his due. Death enters, and upbraids Apollo for saving Admetus' life, sternly refusing to listen to 'Apollo's request that Alcestis' life may yet be spared. Apollo then hints that some one, stronger even than Death, will rob the King of Terrors of his prey. Death scornfully enters the palace, resolved on carrying out his task.

1. ἔτλην from τλάω (=I endured), a collateral form of τολμάω.

2. αἰνέσθαι = to assent to, acquiesce in, to put up with = εὐαρεστῆσαι.

Θῆς has a fem. Θῆσσα, as Κρής (a Cretan) has a fem. Κρῆσσα. Though Θῆσσα is properly a noun, it has here the force of an adj. So in English we might speak of 'slave fare' = the fare (or condition) of a slave, δουλικὴν τροφὴν. Below l. 6 θητεύειν = to do menial service.

περ would in prose be καίπερ (ὡν θεός). A concessive clause; cf. πιθοῦ γυναιξὶ καίπερ οὐ στέργων = take the advice of women, even though you love them not. The negative in such cases is οὐ.

3. Ζεύς: supply ἐστίν. Zeus slew Asclepius (Aesculapius) because he was jealous of Asclepius' marvellous skill in curing disease, and even in bringing back the dead to life.

4. στέρνοισιν: the dat. depends on ἐμβαλάν, a verb compounded with the prep. ἐν. Cf. ἐνέβαλον φόβον τοῖς ποιερίοις = *hostibus timor in incusserunt*, 'they struck terror into the foe.'

φλόγα=φλόγα κεραυνιαν = flaming thunder-bolt.

5. οὐ = ἔνεκα οὐ. The gen. is causal. In most cases translate a relative, when it begins a sentence, as though it were a demonstr. : e. g. here 'enraged *thereat*'.

δή: emphatic; but not necessarily to be translated in every case.

6. κτείνω: historic pres.: used as in Latin in vivid narration of past events.

Θητεύειν=ἐπὶ μασθῷ ἐργάζεσθαι. See on l. 2.

πατήρ=Ζεύς.

In one version of the Apollo-slavery myth, the slavery in Admetus' house was an expiation of the slaughter of the Python, or sacred dragon, of Delphi. (Cf. Lang, *Myth, Ritual, Religion*², ii. 212-228.)

7. τῶνδ' ἄποινα=as penalty for this. The accus. pl. ἄποινα is in apposition to the sentence which precedes; the sense being, 'Zeus enforced *sicce as the punishment for my misdeed*.' The same construction occurs in l. 353. Cf. Aesch. *Agam.* 1392, 1393—

οὐ τοῦτον ἐκ γῆς τῆσδε χρή σ' ἀνδρηλατεῖν
μασμάτων ἄποινα;

'ought you not to banish him from this land, as a penalty for this foul crime?'

8. 9. Note the change of tense from ἐλθών (aor. to ἐβεφόρβον and ἔσωξον (imperf.).

ἐς τόδ' ἡμέρας=ἐς τὴν δε τὴν ἡμέραν. For the partit. gen., cf. Latin *quid rei est?* 'what's the matter?'; *id temporis* = 'at that time'; *ἐς τοῦτο ἀνέστη ἐλθεῖν*=*in inservi progressu*, 'to reach such a pitch of folly.'

γαῖαν: prep. sition omitted in poetry: so in Latin, *ad loca deorum latas* = 'they came to the haunts of bliss.' Even in English we have 'to reach a place,' and in Milton, 'ere he arrive the happy isle': *G. Gr.* § 381 (obs.).

10. Apollo means that, being pious himself, he found a congenial spirit in his master, Admetus. ὅστιος denotes, not ceremonial purity (for that Apollo had not, inasmuch as he was guilty of homicide), but 'righteousness,' 'inward purity' [so Hayley]. Note the metre of the line, which contains two resolved feet.

[ὅστιος='dutiful.' S. T.]

11. θανεῖν: for the prose *τοῦ θανεῖν* (gen. of separation), or *μὴ θανεῖν*. Verbs of preventing have, therefore, three possible constructions:—(1) the bare infin., *εἴρξω σε πλεῖν* = 'I shall prevent your sailing'; (2) *εἴρξω σε μὴ πλεῖν* or *τὸ μὴ πλεῖν*: cf. Latin, *prohibeo te navigare* or *ne naves*; (3) *εἴρξω σε τοῦ πλεῖν*. Out of these forms arose the mixed construction *εἴρξω σε τοῦ μὴ πλεῖν* (without change of meaning): G. Gr. § 539.

12. Apollo is reported to have tricked the Fates by making them drunk. [Read Browning's Prologue to *Parleyings with Certain People*, 'Apollo and the Fates.']

ἡνεσαν, 'assented that Admetus should escape imminent doom' or 'death for the moment,' death for 'the time being' = *instantem mortem*.

13. ἐκφυγεῖν. One would naturally expect a fut. infin. here, but the aorist is regularly used after verbs of 'warning,' 'decreeing,' 'promising.'

ἀδης: simply = mors. This usage is quite common in Greek tragedy.

14. τοῖς κάτω: sc. θεοῖς.

17. πλήν is used in two ways, (1) adverb used as preposition = 'except,' 'save' (as here); (2) conjunction = 'unless,' 'only,' 'but' (*nisi*): e. g. *οὐκ ἔστιν ἄλλος πλήν ἐγώ, nemo adest nisi ego*.

Translate: 'he did not find [anyone] save his wife who . . .' The antecedent to *ὅστις* is suppressed; *ὅστις* is indefinite because that suppressed antecedent is also indefinite; note that the antecedent to *ὅστις* is always indefinite, nor is l. 659 any real exception.

18. κείνος: poet. for *ἐκείνος*. In strict grammar the demonstr. *κείνον* should here be the reflexive *ἐαυτοῦ*. Do not confuse *κείνος* = *ille*, with *καινός* = *novus*.

φάος, 'to look on the light' is merely a poetical way of saying 'to live.'

19. χεροῖν: dual, probably because Admetus is meant.

20. σφε: accus. = 'him,' 'her,' *αὐτόν, αὐτήν*. Here it stands for *αὐτήν* (*Alcestis*), as subject of the two verbs *θανεῖν, μεταστῆναι*. See Vocab.

21. θανεῖν: for the aorist see on l. 13.

πέπρωται = 'it stands fated.' Cf. in New Testament *γέγραπται*, 'it stands written.' The perfect marks the present state resulting from a completed action.

βίου is gen. of separation = Latin abl. of separation: G. Gr. § 410.

22. κίχη: 3rd sing. 2nd aor. subj. act. from *κιγχάνω*. Apollo, as god of Light, could not stay in a house defiled by

the presence of a corpse. The Greeks, like the Hebrews, were particular in guarding against all such ceremonial defilement. Cf. Becker, *Charicles*, p. 387; Robertson-Smith, *Religion of the Semites*², Note B.

24. τόνδε : Apollo, as he finishes speaking, points to the figure of Death now approaching.

For Death Θάνατος) see Seyffert, *Dict. Class. Antiq.* s. v.

25. νῦν : Alcestis (see Vocab.).

ἱερέα : pronounced as trisyllable (synezesis). Some write ἱερῆ, but note that Attic does not contract -εα to -η in accus. of nouns in -ευς.

26. σύμμετρος, 'true to time,' 'at the fitting moment' = Latin, *congruente intervallo*, εὐκαιρῶς.

27. χρεών : sc. ἔστι = χρῆ. The accus. + infin. is the regular construction : *G. Gr.* § 368 g.

φῶ = φῶ ηματι. 'on which' (dat. of time). Note ἐν φῷ = *dum*; ἐν τούτῳ = *interea*.

29. τί σύ : sc. ποιεῖς. Note the emphatic σύ.

30. αὖ, 'again.' The sense is: 'You interfered with my rights in substituting Alcestis for Admetus, and now you are again trying to interfere with me.'

πιάς : *prerequisites* ['perquisites,' in the way of sacrifices, &c., cf. ll. 53, 56 *infra*. S. T.].

ἀφοριζόμενος = 'in trying to curtail.' Note this use of present ['trying to alienate to thyself.' S. T.]

33. 34. σφήλαντι (from σφάλλω, agrees with σοι, while δολίω, an adj. of two terminations, agrees with τέχνῃ. For Apollo's 'craftiness' see on l. 12.

ἐπὶ τῇδε, 'over Alcestis here.'

35. τοξήρη χέρα ὀπλίσας : lit. 'having armed thy hand so as to be furnished with a bow.' The adj. τοξήρη is in *predicative* agreement with χέρι. This construction, in which the adj. describes the *result* of the action of the verb, should be noted 'and not confused with the ordinary attributive agreement of the adjective'. So in English, 'I beat Tom black and blue' means 'I beat Tom so that he became black and blue' a very different thing from 'I beat black and blue Tom,' where the adjectives are attributive. In Latin we have a similar construction, e. g. *sicut latentia condunt* - 'they hide the shields out of sight.'

36. 37. τόδε : anticipates πόσιν . . . προθανεῖν, which explains what the τόδε means. The pronoun is used for the sake of greater explicitness. Translate, 'who undertook this deed, even to free her husband and die herself in his stead, daughter παῖς of Pelias though she be.' παῖς may be masc.

(ὁ παῖς) or fem. (ἡ παῖς). *Homo* in Latin, like ἄνθρωπος in Greek, is similarly used of any human being; it only means *man* as distinct from an *animal*, not man as distinct from woman.

39. τί . . . ἔργον = quid igitur arcu opus est? Cf. the words in Hippol. 911 σιωπῆς οὐδὲν ἔργον ἐν κακοῖς, ‘there is no need of silence in time of trouble.’

41. καὶ . . . γε = ‘aye, and . . .,’ cf. Il. 47, 49, &c. The combination is very common in dialogue. The force of the γε in such phrases is twofold, (1) it denotes agreement with a previous remark; (2) it goes on to limit or qualify that agreement.

42. γάρ, ‘yes, for.’ Whether γάρ in such cases = ‘yes, for’ or ‘no, for’ depends, of course, on the context.

44. ἕκεīνος = Admetus: Latin *ne Admetum quidem.*

πρὸς βίᾳν = βιαῖς. πρὸς like Latin *ad* originally meant ‘looking towards,’ ‘tending to,’ ‘with a view to,’ and in this sense governed an accusative. Thus πρὸς τὰντα, ‘in regard to, with a view to, these things’ = wherefore. Note πρὸς τούτους = ‘in addition to these things’ (*praeterea*). Remember that Greek prepositions usually (not always) derive their meaning from the cases with which they are joined; with the accus. the idea of ‘motion to’ is prevalent, with the gen. ‘motion from,’ with the dat. ‘rest at.’

ἀφαιροῦμαι: like συλῶ and ἀποστέρω (verbs of depriving, taking away) takes a double accusative: *G. Gr.* § 330*.

45. κού = καὶ οὐ (by erasis). In l. 47 καπάξομαι = καὶ ἀπάξομαι.

46. Note that ἀμείβω like *muto* in Latin may mean either (1) to give in exchange (as here), or (2) take in exchange.

μέτα is a preposition put after its case (as we see by the accent, which is thrown back from the last syllable). Translate, ‘in quest of whom thou art now come.’ Note ἦκω (really from a perf. stem), a pres. with a perf. meaning. So οἴχομαι, ‘I am gone.’ Similarly, an apparently pluperf. sense attaches to the past imperfects, ἤκον = ‘I had come,’ ὠχόμην = ‘I had gone.’

47. ἀπάξομαι: middle, the idea being ‘I will take her away with me as my prize.’

48. ιθ = ιθι, imperat. of εἰμι (*ibo*).

Construe the next words οὐ γὰρ οἶδα εἰ πείσαιμι ἀν σε. The ἀν appears misplaced; but Greek writers love to get this particle well up to the forefront of a sentence, generally as near the negative as possible. It has been pointed out that, while *nescio an* in Latin usually leans to the *affirmative* side of a question, οὐκ οἶδ’ εἰ inclines to the *negative*. Translate, ‘Take her and go! for methinks I shall never convincee

thee,' lit. 'I know not whether if I were to try, I should persuade thee.' $\delta\gamma +$ optat., (as often - modified future.

49. 'Persuade me' to slay whomsoever I must? why, of course; for to this duty have I been appointed.' ὅντες, this construction denotes indefinite frequency, and the action marked is general: *G. Gr.* § 501.

In such clauses { $\tilde{a}v$ + subj. is used of present or future time.
Optat. without $\tilde{a}v$ of past time.

Negative is always μ_{ij} .

τοῦτο: an adverbial use of the cognate or contained accus. : *G. Gr.* § 326 (2 b).

50. 'Not so! but thy office is to strike the aged with death,' viz. not young people, in the vigour of their life. Supply *τέταχθαι* from the preceding line; and for the phrase *θάνατον ἐμβαλεῖν*, cf. Latin *incutere timorem alicui*, 'to strike terror into some one.'

τοῖς μέλλουσι: sc. θανεῖσθαι.

51. Translate : 'Ah, now, methinks, I catch your meaning—and your zeal !' ξύω like *tango* = 'understand.'

52. μόλος. The *ár* is here omitted, but mentally supplied; the *ár* with the optat. as noticed above, l. 48) = modified future¹. The lit. translation would be, 'Is there, then, how Alcestis might possibly come to old age?' = is there any way whereby Alcestis may live to be old?

53. κύρε = καὶ ἔμε. The accent on δόκει shows that it is pres. imperat. not pres. indic. (which would be δοκεῖ).

54. ἄν . . . λάβοις: see on ll. 48, 52.

56. ὅληται: 3rd sing., 2nd aor. subj. middle from ὅλλυμι = 'I destroy'; the middle, ὅλλυμαι 'I perish.' In prose it is always compounded with ἀπό viz. ἀπόλλιμαι.

$\kappa\ddot{v} = \kappa\dot{a} \dot{\epsilon}\acute{a}v$.

Do not translate 'if an old woman die' which would give a wrong sense : but 'if she (Alcestis) die an old woman,' the word $\gamma\mu\alpha\tau$ being predicative. Latin = *si perierit* (fut. perf.), &c.

57. οἱ ἔχοντες: sc. χρήματα = *dirites*.

¹ The exact origin of such cases is doubtful. Professor Sonnenschein, in a paper on the Prospective Subjunctive and Optative (*Classical Review*, vol. viii. 29^b), regards them as coming from direct deliberative questions, like *ποῦ τις φέγγοιτ*: = *quod fugient, non fugeret*. See Mr. Bayfield's note in his edition of the *Alerstis*: Goodwin, M. T. § 241; Jebb's notes in Appendix to Soph. *O. C.* 170.

πρός, *c. re alicuius*, ‘in the interest of.’ So **πρός τον** *εἶαι*=‘to side with one.’ [Mr. Thelwall supplies me with an interesting parallel in Acts xxvii. 34, for the use of **πρός**.]

58. In Latin, *Quid? an ergo tu sophistes, insciis nobis, eras?* The lit. translation of the Greek is ‘what, can it be that ἦ καὶ) you have escaped notice, being after all a philosopher?’

λανθάνω, like **τυγχάνω**, **φθάνω**, and certain other verbs (see G. Gr. § 549), can be used with the participle in such a way that the *participle* is best translated by a finite verb, while the actual *verb* is best turned by an adverb, or adverb-equivalent, e. g. **λαθὼν ἐποίησε**=*imprudens fecit*, ‘he did it secretly, unawares’; **ἀνοιγε φθάσας**=‘open quickly’ (lit. ‘making haste’); **χαίρων ἀπαλλάξεται**=‘he’ll get off scot free’ (lit. ‘rejoicing,’ Latin *impune*, adv.). Translate, ‘what! can it then be that you are a philosopher, and I knew it not?’ **ἄλλ** ḥ: expressing surprise and vexation at an unpleasant discovery.

59. This is a somewhat difficult line; translate, ‘They, for whom it is possible to die old, would buy (the privilege).’ **οὐς πάρεστι**—**οἱ πλούσιοι**. **ώνοιντο** comes from **ώνεομαι**. Death rejects Apollo’s bribe.

60. **δοκεῖ**, ‘seems good.’ Cf. Latin *videtur*.

61. ‘You know my character, by experience,’ viz., know how stubborn I am. [S. T.] **οὐκούν**=*nonne* *igitar* . . . ? Cf. on I. 148.

62. The abundance of ‘s’ sounds in this line indicates contempt and anger. [Note the pres. partic. **στυγομένους**=‘hated and constantly hated.’ S. T.]

63. **πάντα**: emphatic, ‘You can’t have *everything* your own way, though you have *once* defrauded me already.’ μή, not οὐ, to mark the *general* nature of the clause. οὐ particularizes, μή generalizes. In Latin *quae non deceant X quae non decent*.

64. **πείσει**: 2nd sing. fut. ind. mid. from **πείθω** (see Vocab.). As far as form went it might be the 2nd sing. fut. ind. act. of **πάσχω**. The sense decides.

65. **τοῖος**: poetical for **τοιοῦτος**.

εἰσι=*ibit*; **εἰσί**=*sunt*. Be careful not to confuse the two verbs: G. Gr. § 266.

66, 67. The construction is, **Εὑρυσθέως πέμψαντος** [αὐτὸν] **μετὰ ἵππειον ὅχημα** [**ἄξοντα**] **ἐκ τόπων δυσχειμέρων** **Θρήκης**.

μέτα: see on I. 46.

ὅχημα ἵππειον=‘a team of horses.’ Properly **ὅχημα**=‘chariot’; then it came to mean ‘horses *and* chariot,’ lastly, ‘horses’ only.

69. σε . . . γυναῖκα : double accus. after verb of ' depriving ' ; cf. l. 44.

ἔξαιρήσεται, 'shall wrest from you,' 'take out of your keeping'; cf. l. 848. ἀφαιρ. would simply mean 'take away.'

72. ἀν . . . ἀν . . . λάβοις. In Greek ἀν is sometimes doubled (as here, where both the particles belong to λάβοις); the first ἀν indicates the conditional nature of the clause, the second is complementary. This is specially noticeable in negative clauses. Translate, 'for all thy much talking, thou-art-like-to-gain [modified future] nought'; λέξας being concessive, though having spoken.

πλέον λαβεῖν = *prōficere*.

74. ἐπί, 'to' (not necessarily 'to fetch'), with an implied notion of hostility (*ἐπί*, 'against').

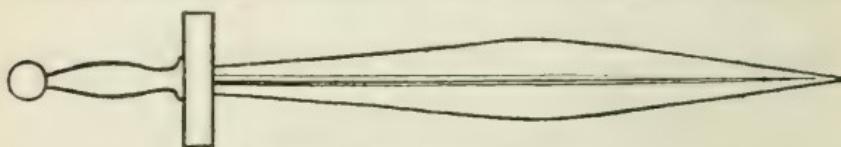
κατάρχωμα: lit. 'make beginning' = begin the sacred rite, *sacra auspicari*. **κατάρχομα** is the regular technical word for performing pre-sacrificial rites, specially the rite of cutting off a lock of hair from the victim's head and placing it on the sacrificial fire. This was part of the **κατάργυματα** (*libamina prima* of Virg. *Aen.* vi. 246).

ώς: with final subj. (with or without ἀν). Rare in prose, where ὅπως or ἵνα are used.

75. τῶν . . . θεῶν. Note the gen. of possession; we should say 'sacred to.' The dat. would have been equally correct; e.g. we may say φῶς πάντων κοινόν, or φῶς πᾶσι κοινόν = 'light is common to all': *G. Gr.* § 425 (obs.). In Latin we have (*Cic. Verr.* II. i. 18 *illa insula* *corum deorum sacra putatur*).

76. ἀγνίσῃ: with suppression of ἀν: 'that man the hair of whose ὥτου head this sword has consecrated.' This use of the subj. is generic, and indicates a 'general condition.' The usage is common in Homer, and frequently found in tragedy. Latin would employ fut. perf. *sacraverit*.

ἔγχος χειρός: strictly speaking, the *ξίφος* was a leaf-shaped blade about 20 inches long, with a short crossbar at the hilt (cf. Lat. *gladius*, and our 'glaive'), as here depicted:



ξίφος. (From a fictile vase.)

while the *ἔγχος* was the spear, or thrusting-pike. In tragedy *ἔγχος* is often used, however, for *ξίφος*, as in this passage; cf. Soph. *Antig.* 1236; *Ajax* 95, 658, 907: Rich. *Dict. Antiq.* s. vv. GLADIUS, ENSIS.

77-135. Entrance-song of the Chorus.

(Remark that this Chorus is divided into two semi-Choruses, and consists of old men.)

Chorus. ‘Why, pray, does quiet reign before the palace ? Why is Admetus’ house wrapped in silence ? Not one of his friends is at hand to tell us whether we must mourn our queen as dead ; or whether, still living, the daughter of Pelias beholds yon light of day—Alcestis, who, in my eyes and in the eyes of all the world, has proved herself noblest of wives toward her husband.

Does any one hear either wailing, or sound of smitten breast within the halls, or lamentation as if all were over ? Howbeit, no single retainer is stationed about the gates. Apollo, thou healer, oh that thou wouldest appear midmost this sea of trouble !

Surely, were she *dead*, they would not keep silence.
E'en now she is dead.

Know then that she has not gone from the palace.

How know you this ? I have no such assurance. What makes you thus confident ?

[96]. How could Admetus have performed his noble wife’s funeral unattended ?

I observe no pure lustral water set at the gates of the dead, according to wont ; nor is there at the porch any shorn lock of hair, such indeed as is wont to fall in sorrow for the departed ; nor is there any sound of youthful women beating upon their breast.

And yet this is the appointed day—

What is this that you are saying ?

Whereon she must needs go beneath the earth.

Your words go to my heart, aye go to my soul.

When the good are being sore afflicted, he that has been deemed loyal from the first must needs mourn.

Chorus [112]. Nay, verily, there is no place in the world whither one might make voyage,—be it to Lycia or to Ammon’s waterless abodes,—and rescue this hapless lady’s life ; for sheer doom draws nigh, and I know not to what sacrificial altar of the gods I am to go.

Howbeit, were the son of Phoebus—and he alone—now alive, then would Alcestis have forsaken the dusky regions, and the doors of death, and returned. For he, the son of Phoebus, used to raise up the dead, till the lightning bolt, flung from the hand of Zeus, laid him low. But now what hope of life can I look for ? For all has duly been

accomplished by our lord and king, and on the altars of all the gods lie blood-besprent victims in abundance, and yet no remedy is found for our troubles.'

77. τί ποτε; *our tandem?* The ποτε adds emphasis, as in οὐδέποτε, μήποτε, οὐδέποτε, κ.τ.λ.

78. σεσίγηται: the use of the perf. is very picturesque; cf. on l. 21.

79. οὐδὲ . . . οὐδείς. In Greek two or more negatives strengthen one another when the last is *compound*; when the last is *simple* they cancel one another. Thus—*οὐκ ἔρει οὐδεὶς; οὐδέρ.* ‘no one will say anything’; but *οὐδείς τοῦτο οὐκ ἔρει.* ‘every one will say this.’ Remember that οὐδέ = ‘not even’ is the negative of *καί* = ‘even.’

80. ἀν εἴποι: modified future (as before).

83. The order is διξασα ἐμοὶ πᾶσι τε γεγενῆσθαι ἀρίστη γυνὴ εἰς [τὸν] αὐτῆς πόστη. It is worth noting that γίγνομαι cannot always be rendered by ‘become’ any more than can *fi* in Latin: here γεγενῆσθαι = ‘to have proved herself.’

88. ὡς πεπραγμένων: a gen. absol., supply πάιτων. [Goodwin, M. T. § 848.]

89. οὐ μὰν = μὴν) οὐδέ is the negative of οὐ μὴν ἀλλά (*verum tamen*).

91. εἰ γάρ = *O si*: introducing a wish, like εἴθε. The kind of wish varies according to the mood used. Thus εἴθε ζώῃ ὁ βασίλευς = ‘Long live the king!’ (*vixit rex*; εἴθε ζέη = ‘would that the king were now alive’ (but he is not) = *wisham vivaret*: G. Gr. § 342).

93. Note the force of γε here. It is closely attached to the participle, which is in the gen. absol. αὐτῆς being mentally supplied; this partic. disguises the protasis of a conditional clause (= *if she were dead*).

τάν = τοι ἄν.

95, 96. πόθεν: sc. τοῦτ' οἶσθα.

ἔρημον: unattended by 1 the mourners in particular, 2 the people generally. Note the double ἄν: cf. on l. 72.

98 ff. In Greece, when a person died, bowls full of water were set before the house, together with sprigs of laurel, that those passing from the house might sprinkle themselves and so escape defilement. The Hellenic ritual required that the water be brought from another house.

103. πίνειν, ‘falls,’ viz. is shorn off.

πένθει: causal dat.

νεκύων: object. gen.: G. Gr. § 397.

νεολαία χεῖρ γυναικῶν = χεῖρ νέων γυναικῶν. This transference of the adj. from ‘woman’ to ‘hand’ is called

by grammarians *hypallage*. The same sort of construction is found in English, e. g. Milton, *Paradise Lost*, iii. 147:

‘The innumerable sound
Of hymns and sacred songs.’

106. **τί τόδ’ αὐδᾶς**; ‘what is this you are saying?’

108. In Greek verbs of *touching*, like *θιγγάνω*, *ψαίω*, and verbs denoting *laying hold of*, like *ἄπτομαι*, *ἔχομαι*, *λαμβάνομαι*, are constructed with a genitive, because these verbs imply that the action affects only a *part* of the object.

110. **πενθεῖν**: supply *τοῦτον* as subject to the verb, and as antecedent to *ὅστις*.

112-119. Order: ἀλλ’ οὐδὲ ἔσθ’ ὅποι αἴσας τις στείλας ναυκληρίαν (ἢ [ἐπὶ] Λυκίαν, εἴτ’ ἐφ’ ἔδρας ἀνίδρους Ἀμμωνίαδας) παραλύσαι τὴν τῆς δυστάνου ψυχάν. There are several things to notice in this somewhat difficult passage: 1^o the partit. gen. *αἴσας* depends on *ὅποι*, G. Gr. § 392; 2^o ἢ . . . εἴτε, a mixture of *εἴτε . . . εἴτε* and *ἢ . . . ἢ*, either of which would have been regular; 3^o the optat. *παραλύσαι*¹, which is exactly similar to the optative noted on l. 52; 4^o The suppression of *ἐπί* before *Λυκίαν*, as it can readily be supplied from the *ἐπί* in the second member of the sentence: cf. Horace. *quae nemora aut quos agor in specus?* = ‘into what woods or into what caves am I being led?’ 5^o Patara in Lycia was the seat of one of Apollo’s temples, while Ammon in Libya was sacred to Jupiter.

121. **μηλοθύταν** is an adj. agreeing with *ἐσχάραν*.

πορευθῶ: delib. subj. (1 aor. subj. pass.) after *ἔχω* used here in the sense of ‘to know’ = *non habeo quo me vertum*. Remember that *πορεύω* in act. = ‘I make to go’; ‘I bring, carry’: in pass. = ‘I go, journey.’

122. The *ἄν* seems, at first sight, quite misplaced. It is, however, put first in order to emphasize it strongly. The position of *ἄν* is really no more strange than in the idiom noticed on l. 48 *οὐκ οἶδ’ ἄν εἰ*. The sense is: ‘If Asclepius, and he alone, were alive to-day, then would Alcestis have come back to life.’ Compare and contrast St. John xi. 21, 32 for the idea conveyed in these lines.

¹ The MSS. are unanimous in reading *-ατ*, and therefore I have not ventured to make any change. Of course it would be perfectly easy to adopt Wakefield’s conjecture, *παραλύσαι*: this avoids the difficulty of construction but does not offer any explanation of the grammatical point involved.

ἢν . . . δεδορκώς : a periphrastic pluperf. = ἐδέρκετο. *Si Aesculapius hodie riperet* ('if he were alive,' but he is not); *Alcestis iam rediiset* ('she would ere this have returned' from the doors of death)¹.

127. ἀνίστη : 3rd sing. imperf. indic. act. from ἀνίστημι. Imperf. of repeated or customary action.

δμαθέντας (article omitted, as so often in poetry) = 'the dead.'

128. πρὶν εἴλε. The main rules for the construction of πρὶν are worth noting: 1) When the principal clause is negative, πρὶν takes the indic. of fact, the subj. + ἄν when the action is prospective primary subj. in primary time, historic subj. in historic time; 2) When the principal clause is affirmative πρὶν takes the infin. Therefore the present passage is an exception to the rule, and not to be imitated. [Goodwin, M. T. § 633.]

130, 131. For subj. cf. G. Gr. § 344^b.

βασιλεῦσι : plur., refers to Admetus. The dat. is that of the agent. Cf. G. Gr. § 423.

135. κακῶν ἄκος, 'remedy against trouble.' Gen. of relation.

136-212. First ἐπεισόδιον.

Enter a handmaid, in tears ; is questioned by the Chorus as to Alcestis' state, and replies that she is dying. She gives a full and touching account of the last sad scene—how Alcestis has just taken farewell of the house, even to the lifeless objects therein, her children and servants standing by, weeping. Alcestis is now sinking fast, but is coming out of the palace to look once more on the bright sun. The handmaid then retires to tell Admetus that the Chorus is come.

136. ὥδε. When a new actor is coming on the stage, the Greek tragedians indicate his (or her) arrival by ὥδε, which is used in all cases and genders for ὥδε or δεῦρο. Translate, 'but here (or "yonder") comes . . .'

138. εἰ τι : lit. = 'if aught,' 'if anything' viz. if any misfortune ; but this is not bluntly stated). So we say in English, 'if anything happens to me,' meaning 'if I am killed, or hurt.' Cf. Latin *si quid mihi accidat*.

139. εἰ . . . εἴτε = εἴτε . . . εἴτε.

¹ Goodwin, M. T. § 414, takes the passage differently.

140. *εἰτ' οὖν*. The addition of *οὖν* implies that the speaker rather inclines to this latter view (= or whether, as is more likely . . .).

βουλοίμεθ' αὐτόν, 'we would fain know'—i.e. for *certain* (*εἰδέναι*).

141. *ἔστι* = *πάρεστι*. Euripides cannot resist making the servant indulge in verbal quibbles.

εἰπεῖν = 'to speak of her as . . .'

142. Note the change of tense from aor. to pres. = 'How could the same person *ὁ αὐτός* be dead [once for all, in the past, aorist] and also be living [now, present] ?'

καὶ πῶς. Distinguish *καὶ* (1) prefixed to interrog. particles, expressing *objection*; (2) suffixed, where it grants a fact but asks for further information. [Cf. Shilleto, Dem. *de F. L.* § 257 note.]

144. *οἵας*: gen. dependent on *ἀμαρτάνω*. So most verbs denoting *failure to get something*, *ἀποτυχάνω*, *σφάλλομαι*, *ψεύδομαι*. The line is exclamatory; the words *οἵας*, &c., are put tersely for *οἷος εἴ καὶ οἵας ἀμαρτάνεις* = 'how noble are you, and how noble is the wife you are losing !'

145. *δεσπότης*: Admetus. There is an ellipse before *πηγής* *ἄντοι* (for which see note on l. 128), e.g. 'he never will know, until, &c.'

146, 147. *μέν* can hardly be rendered; it simply lays stress on *ἐλπίς*. We should mark this in English by putting emphasis on the word 'hope.'

γάρ = 'no, for . . .'; cf. l. 42.

βιάζεται, 'constrains her,' 'lays constraint upon her'; or simply 'presses.'

148. Distinguish *οὐκοῦν* (an emphatic *οὖν*, the negative sense having disappeared = 'therefore'; and *οὐκοῦν* = ' . . . not then?' *nonne igitur?* (an emphatic *οὐκ*, used in statements and questions).

τὰ πρόσφορα are the due funeral preparations.

149, 150. The first *γε* simply assents, 'aye'; the second adds force to the word preceding it.

κόσμος includes gold trinkets, rich robes, jewels, flowers.

ἴστω: 3rd sing. imperat. of *οἶδα*. Remember that, after verbs of *perception*, and *emotion*, the participle is used, not the infinitive; and, if the subject of the dependent verb is the same as that of the governing verb, that participle must be put in the nominative.

Thus *οἶδά σε δίκαιον ὄντα*, *scio te esse iustum*.

But *οἶδα δίκαιος ὢν*, *scio me esse iustum*.

Milton imitates this Greek usage in the phrase, 'she knew not eating death,' *Paradise Lost*, ix. 792.

151. The position of μακρῷ shows how emphatic the word is.

152. πῶς οὐκ : lit. 'how not best?' = 'aye, best indeed!' The interrog. is really equivalent to a strong statement.

τίς ἔναντιώσεται ; = τίς ἀντερεῖ ; l. 1083.

153. Translate, 'What must the woman prove who has surpassed her?' Perf. part. pass. used as a *middle*, as perf. pass. of deponent verbs usually are.

155. προτιμῶσα : partic. construction as in l. 150 (note). *προ-* in composition implies 'before all else.'

For the sentiment compare St. John xv. 13 'Greater love hath no man than this, that a man lay down his life for his friends.'

157. θαυμάζω has fut. θαυμάσομαι (not θαυμάσω). Similar verbs are ἀκούω, σιγάω, ἀμαρτάνω. θνήσκω, πίπτω : *G. Gr.* § 276.

158. κυρίαν, 'the crowning day.' Robert Browning's magnificent rendering of this speech (*Works*, vol. xi. pp. 29 sqq.) should be studied. It is a poet's rendering of a poet, no mere 'verse-rendering.'

159. ἥκουσαν : cf. note on l. 150. For the verb ἥκω see on l. 46. So too, Socrates, when about to drink the hemlock, on the day of his execution, went away to wash. It was a ceremonial act.

λευκόν might be either (1) a simple epithet, or (2) proleptic. Euripides no doubt intended (1); cf. 174.

160. ἐκ δ' ἡδοῦσα = ἐξελοῦσα (tmesis). So in English 'thy thoughts which are to us ward' (=toward us).

δόμοι = *arcæ, cistæ*. The word δόμοι may be used of presses or wardrobes as well as of the rooms in a house. δόμος means properly 'anything built' from δέμω¹).

161. ἡσκήσατο : middle, because it was her own body that she decked.

162. στᾶσα : what are (1) the transitive, (2) the intransitive tenses of ἵστημι? *G. Gr.* § 248. The hearth (έστια) was the symbol of family life. In some houses the hearth was represented by an altar consecrated to Hestia, the 'hearth'-goddess.

163. δέσποινα : either (1) Hestia (Vesta), the goddess of the 'hearth and home,' or (2) Artemis, the patron-goddess of Pherae.

¹ For l. 160 cf. *Med.* 959-963, 1159-1166 with Verrall's notes (ed. min.).

165, 166. τέκνα: Eumēlus and Perimēlē.

τῷ μὲν . . . τῷ δέ = 'to the one . . . to the other.' The so-called definite article shows its original character as a demonstrative adj. here, and in such phrases as πρὸ τοῦ, 'formerly'; ὁ δέ, 'but he' at beginning of new clause); τὰ μὲν . . . τὰ δέ, partim . . . partim.

167. μῆδε . . . θανεῖν: we must mentally supply some such word as δος, understood from αἰτήσομαι above. 'And grant that they may not die ere their time, as I, their mother, am perishing (note that αὐτῶν ἡ τεκοῦσα = μήτηρ αὐτῶν': but grant that, happy, they live their full glad life out in the fatherland.' ἀρόν and εὐδαίμονας are both predicative.

170. οἴ: sc. εἰσίν.

171-174. κάξεστεψε = καὶ ἐγέστεψε 'crasis'. The suppliant carried a branch of laurel or olive or myrtle, round which were twined festoons of wool. He laid his branch on the altar, and left it there if unsuccessful in his petition; if successful he took it away. (From Jebb's note on Soph. O. T. 3.)

πτόρθων: gen. of separation, dependent on ἀπο- in ἀποσχίζουσα.

τούπιόν = τὸ ἐπιόν.

μεθίστη: μετά in composition implies change.

φύσιν = 'complexion.'

176. ἐνταῦθα δή = *tum demum.*

'δάκρυσε = ἔδακρυσε (prodelision).

177. παρθένεια: neut. acc. pl. of the adj. = παρθένευμα, 'virginity.'

180. μόνον: nom. referring to λέκτρον = *tu, thalamē, nulus me perdidisti* [Blomfield]. Note the emphatic position of μόνον.

όκνοῦσα: partic. used causally: *G. Gr.* § 547 b. Note the word προδοῦνα, 'to refuse to die for her husband would be *le-tragyl* of her duty as a wife' [Sidgwick].

182. εὐτυχής: supply μᾶλλον. For the thought contained in this famous line, so ludicrously parodied by Aristophanes compare Propert. V. xi. 56 *in me mutatum quid, nisi fata, velis?* [I have noticed a curiously close parallel in Terence, *Hec.* Act III, sc. v. ll. 40, 41 (Bentley, ed. 1727):—

*Illique exopto ut reliquam uitam exigat
Cum eo uiro, me qui sit fortunatior.*

Surely Terence must be thinking of our passage.]

185. πολλῶν, if we are to regard it as pleonastic, may be compared with Eocl. xii. 12 ‘Of making many books there is no end.’

186. ἐκπεσοῦσα: exactly the reverse of *εἰσπεσοῦσα* in l. 175.

187, 188. πολλὰ . . . ἐπεστράφη = *saepe rediit*.

Θάλαμον is to be constructed with ἐπεστράφη. For the acc. θάλαμον cf. on l. 8 γαῖαν, and for πολλά, *G. Gr.* § 382.

κάρριψεν = καὶ ἔρριψεν (*crasis*).

αὐθις . . . πάλιν = ‘again, and yet again.’

189. ἔξηρτημένοι: a gen. follows many verbs compounded with prepositions especially ἀπό, ἐκ, πρό, ὑπέρ, κατά. Thus ἔξεπεσε τῆς πόλεως = ‘he was banished from the city’; ἔξηρτημέθα τῶν ἐλπίδων = ‘we depend on lit. hang from, hopes,’ *G. Gr.* § 416. The perf. partic. here has a middle force.

191. ως is *not* to be construed as equivalent to ως εἰ.

‘She took them in her arms,
And, as a dying woman might, embraced
Now one and now the other.’—R. BROWNING.

194. κακός, ‘mean’ (in station).

ὅν = ώστε αὐτόν. A relative with indic. [relative ώστις more common than ὅν] not infrequently appears in a consecutive clause [neg. οὐ], though the more usual construction is ώστε with the infin. [neg. μή]. When ώστε takes an indic. [neg. οὐ] it can only be used of an *actual* result, that is, it lays emphasis on a *fact*.

195. Shortened phrase for καὶ ὑφ' οὐ οὐ προσερρήθη πάλιν.

197. κατθανών = εἰ κατέθανε (conditional use of partic.). Observe that τάν = τοι ἄν. We may render *τοι* by ‘naturally’ or ‘of course.’

ἐκφυγών: concessive use = ‘though he has escaped (death)’; cf. *G. Gr.* p. 209, Obs. 6.

198. τοσοῦτον . . . οὐ: this construction has been noticed on l. 195.

Note the emphatic position of οὐποτε before the relative.

λανθάνω with acc. = ‘to escape the notice of.’ The middle ἐπιλανθάνομαι — ‘forget’; fut. ἐπιλήσομαι, 2 aor. ἐπελαθόμην, perf. ἐπιλέλησμαι. Here Euripides prefers the rarer uncompounded form. The verb governs a gen., being equivalent to ‘I am forgetful of’; cf. *G. Gr.* § 327*.

199. ή που, ‘no doubt,’ ‘I suppose’ uttered in a questioning tone of voice).

τοισίδε: dat. plur. in causal sense) from οδε, agreeing with κακοῖς.

200. εἰ = ‘that.’ Verbs of ‘wondering,’ and also such verbs

as ἄχθομαι, ἀγανάκτω, στενάξω (all expressing *emotion*) take *ei* instead of *ότι*. For a full statement of the rule cf. *G. Gr.* § 368 (*e*).

202. μή. His words would have been ‘do not forsake me !’ hence *μή*, *G. Gr.* § 369 (*b*).

τάμηχαν = *τὰ ἀμῆχαν*.

204-206. Translate: ‘And she, all listless, a piteous burden for the hand that supports her (viz. unable to move, helpless), yet nevertheless still breathing, albeit but little, is eager to cast one glance upon the light.’ There is no difficulty here, if the punctuation is attended to. **χειρός**, viz. of Admetus. **βλέψαι**: the pres. would signify ‘to be looking upon’; the aor. signifies the momentary nature of the act.

βούλομαι denotes an *active wish*, **θέλω** mere *willingness to do a thing*.

210. **τι**, like **σμικρίν** above, is adverb. accus. ‘in any degree’; hence *οὐ τι πάντες* = ‘by no means all are loyal to their masters.’ Admetus must have been unpopular with most of his subjects at this time.

211. For construction of **ωστε** see on l. 194 and *G. Gr.* § 352.

213-243. First **στάσιμον**.

The handmaid retires. The Chorus asks wonderingly whether there is still any hope for Alcestis or not. They make earnest appeal to Apollo, the healing god. Presently they see Alcestis appearing; whereupon they call upon the land of Phœrae to lament, and announce that they will never again recommend marriage as a blessing to mortals.

213. **τις . . . πῶς . . . πᾶ**; asyndetic absence of conjunctions. This gives greater rapidity and force to the anxious question.

214. **τύχας**: the gen. with **πόρος** of the thing *from* which a way is sought. ‘What escape—how—where—can there be, from the ill-luck which dogs our rulers?’ **τυράννος**, plur. for sing.; cf. l. 131). For **πῶς ἄν**, expressing a *wish*, cf. *G. Gr.* § 342, Obs. 3.

215. **τέμω . . . ἀμφιβαλώμεθ'**: note change of number. The chorus consists of more than one person; yet the sing. is often used, because the leader of the chorus **χορηγός**, acts as spokesman for all. The subjunctives are deliberative: *G. Gr.* § 344 *b*.

217-219. **ηδη, iam** = ‘at once.’

δῆλα: neut. plur. adj. without any noun; our idiom requires the sing. ‘all is clear—*too* clear’ (**δῆλά γε**).

εὐχώμεσθα : jussive : G. Gr. § 341 a.

220, 221. ὁναξ = ὁ ἄναξ.

μηχανάν . . . κακῶν = *remedium malorum*. For the gen. cf. l. 213.

222-224. ‘And, insomuch as thou didst discover this (cure) aforetime, so also now prove thyself a liberator from death, and give the bloody Death-God pause.’ τοῦτο, viz. μηχανὴν κακῶν.

227. οἵα πράξεις = ‘how ill you will fare !’

δίμαρτος is gen. of separation.

228. ἄρα = *nonn?* ἀρ' οὐ in prose. The καὶ = *actually*, and closely qualifies σφαγᾶς. ‘Are not these things enough to make a man cut his throat, or more than enough to bring his neck to the swinging noose?’ καὶ, as often, joins alternatives. πλέον is adverbial.

πελάσσω is an Epic form ; this license of doubling the σ of the 1 aor. after a short vowel is one which the tragedians sometimes employ.

[οὐρανίω seems an extravagant epithet, suitable perhaps in Aristophanes but not here. A literal translation would be ‘bring his neck to the sky-high noose,’ which of itself suggests that the word may be corrupt.]

232. Poetic forms = καταθανοῦσαν ἐν τῷ δε τῷ ἡματι.

Chorus. ‘See ! here comes Alcestis from the palace, and her husband with her. Cry aloud, O land of Phœre, bewail this noblest of wives who, wasting away by disease, is passing beneath the earth to the abode of the nether Death-God. I shall ever affirm henceforth that marriage brings more sorrow than joy, both judging by former experience and beholding these sorrows of my king, insomuch as he, losing a most noble consort, will find all his after life insufferable.’

233. ἥδε: as in l. 24.

δή is emphatic = ‘actually’; but to translate it thus would be clumsy in English. We indicate such emphasis by voice-inflexion.

237. κατὰ γάσ: cf. κατὰ χθονός in l. 163. When κατά = ‘down beneath’ whether of ‘rest’ or ‘motion’, the gen. is used. For the whole expression cf. the words of the Scotch song, ‘I am wearing awa’ to the Land o’ the Leal.’

241. δστις: causal = *qui propter* with conj. in Latin.

242. ἀπλακών for ἀμπλακάν ἀμπλακίσκω. The word, in an exactly similar sense, occurs again in ll. 418, 1083. The verb ἀμπλάκάω is also used, with no difference of meaning, in ll. 144, 342, &c. For the gen. cf. G. Gr. § 327*.

ἀβίωτον . . . βιοτεύσεται: lit. ‘will live the future time unliveable.’ For the oxymoron (‘pointedly foolish,’ juxtaposition of deliberately self-contradictory words) cf. such phrases as γάμος ἄγαμος, ‘marriage that is no marriage’; *splendide mendax*, ‘nobly deceitful’; and Tennyson’s famous lines in the *Idylls*:

‘His honour rooted in dishonour stood,
And faith unfaithful kept him falsely true.’

244-434. Second ἐπεισόδιον.

Alecestis appears. She takes a last farewell of her husband, her children, and the fair world around her. She has a vision of Death awaiting her to lead her hence. Then she implores Admetus never to marry again, and so bring dis-honour upon her memory, and misery on her children. Admetus promises, and avows his intention of mourning for her all his life through; affirming that, had he the powers of Orpheus, he would have faced the terrors of the lower world, and brought her back to life. Alecestis, satisfied by her husband’s promise, now grows weaker. She dies. Admetus then bids the Chorus sing a lament for Alecestis. He prepares at once for the burial of his wife, and orders the land to mourn publicly for her for a year.

245. οὐράνιαί . . . δῖναι . . ., ‘swift flowings of the cloud through heaven.’ Euripides, like Ruskin, had a keen eye for nature in all her manifold workings, and seems specially fond of alluding to the phenomena of cloud, air, and shining sky.

246. ὅρᾳ: sc. ἥλιος, from l. 244.

247. ‘Tho’ we have done nought to the gods for thee to merit death.’ For ἀντὶ = ‘in return for,’ cf. ἀνθ' ὅν εὐ ἔπαθον εὖ ἐποίησα = ‘for the benefits I received I conferred benefits.’ Note that ἀνθ' οὐ, ἀνθ' ὅν often = ‘wherefore.’

249. Admetus, so this line suggests, may have married Alecestis at Ioleus, her father’s (Pelias’) home. This does not, however, tally with ll. 177 and 911 sqq.

250. μὴ προδῷς: sc. ἡμᾶς. For construction cf. G. Gr. § 341 b.

254. Charon was the ferryman of the dead over the river Styx. See Seyffert, *Dictionary of Antiquities*.

256. σπερχόμενος is used absolutely = ‘in haste’; τάδε and με are both objects of ταχύνει (lit. ‘he hastens me these things,’ viz. λέγων τάδε, τάδε being an *internal* accus., as

it is called) used adverbially = 'thus.' Translate, 'Thus he speeds me on, in eager haste.'

257. The position of *πικράν* shows that it is an oblique predicate; render in English 'bitter is this voyage whereof you speak.' Similarly ὁ μάντις τὸν λόγον φευδεῖς λέγει does not mean 'the prophet utters the false words' but 'the words which the prophet utters are false.'

ἢλεξας: the dramatic use of the aor. (= English present), in reference to the moment just past: *G. Gr.* § 485.

259 263. 'Some one is leading me—do you not see him?—some one is leading me to the hall of the departed, even winged Death glancing under darkling brows.' *τις* is subject to ἄγει, and "Αἰδας is in apposition to *τις*. The Greek well pourtrays Alcestis' nervous incoherence.

264. οἰκτράν accus. picks up *οἵαν ὁδόν* just preceding. In ἐκ τῶν (= 'of them,' *e quibus*) we have another example of δ with its original demonstrative force; cf. l. 937 n.

271. σφῶν: dat. dual from σύ, not to be confused with σφῶν gen. plur. of the indirect reflexive. Cf. *G. Gr.* §§ 128, 134.

272. ὅρῶτον = *utinam rivatis!* pres. opt. act. (in dual from ὥράω. *Vixi et valete*, is Monk's terse rendering of the line.

χαίροντες: for the double meaning of this word cf. l. 511 note.

273. λυπρόν: predicative again; cf. on l. 257.

ἔπος: viz. χαίροντες.

274. παντός is good Greek, 'any' is a good English rendering. Cf. here Tennyson—

'A devil rises in my heart
Far worse than any death to me.'

275. Exactly parallel is the Latin *per te deos oro*; πρός governing θεῶν, as *per* governs *deos*. Understand here a verb of beseeching.

τλῆσ: 2nd sing. 2 aor. subj. of ✓ΤΛΑ, fut. τλήσομαι, 2 aor. ἔτλην. It has several allied meanings—(1) = *sustinēre*, 'endure,' as in l. 837; 2) = *audire*, 'to have courage,' e.g. τέτλαθι δῆ, κραδίη in Homer; 3) = 'put up with'; (4) = 'deign,' 'submit,' 'condescend' (as in l. 1); 5) = 'to prevail on oneself,' Lat. *inducere animum*; 6) = 'have the cruelty to,' 'have the heart to,' as here.

277. Compare Homer *Il.* xviii. 178 ἀλλ' ἄνα, μηδ' ἔτι κεῖσο, 'Up, nor lie here longer!' Λύα = δν. στηθι.

'No longer could I live when you are gone' (*le mortui equidem rivere non potero*).

278. ἐν = 'depending on.'

καὶ ζῆν καὶ μή (ζῆν): epexegetical or explanatory infinitive. Cf. Acts xvii. 28 'in Him we live and move and have our being.'

279. σήν is, by its position, emphatic.

σεβόμεσθα = σεβόμεθα : cf. l. 219.

280. The γάρ-clause explains θέλω in next line. For the position and use of γάρ compare a precisely similar use of 'for' in Tennyson, *Passing of Arthur*:

'Yet, for a man may fail in duty twice,
And the third time may prosper, get thee hence.'

The subject nom. of the dependent clause is anticipated by being made object of the principal clause. Thus in this line the words, literally construed, run 'you know my affairs how they stand' = 'you see how my affairs stand.' This idiom is found in Latin, e.g. *Nosti Marcellum quam tardus sit*, 'you see how slow Marcellus is'; and in English 'I know thee who thou art' (= I know who thou art, Luke iv. 34; 'seeing the young man that he was industrious,' 1 Kings xi. 28. For ἔχει (intrans.) see Vocabulary.

θέλω = *volo*, βούλομαι = *cupio*. The former denotes intention, the second active desire ; cf. on l. 204.

πρίν : note on l. 128.

282. 'I, honouring you, did set you to behold yon light of day at the price of (*ἀντί*) my own life, and now am dying on your behalf, though it be in my power not to die, but, &c.'

284. παρόν : accus. absolute, which always replaces a gen. abs. in the following impersonal expressions : ἐξόν, παρόν, παρέχον = 'it being possible'; δέον, πρέπον, προσῆκον = 'it being fitting,' or 'necessary'; δύξαν, δεδογμένον, προσταχθέν = 'it having been decided' or 'bidden.'

285. ἔχειν = to have, σχεῖν = to win.

286. ὄλβιον τυραννίδι = 'blessed with royalty.' The word *tύραννος* in Greek, unlike our 'tyrant' by no means necessarily involved any notion of cruelty ; the word meant 'a man possessed of absolute power.'

Note the pres. *valeιν* in contrast to the aor. *σχεῖν* in l. 285.

288. 'Nor, *though* I had the gifts of youth, did I spare them.' [Perhaps ἐφεισάμην here = 'did I spare myself.' S. T.]

290. χί = καὶ ή.

προύδοσαν for προέδοσαν.

291. Lit., 'It having arrived for them i.e. the time, or

opportunity, being come for them) not only to yield up their life, but also to save their son, and so die with renoun.' ἦκον is acc. absol. (cf. n. on l. 284)¹.

μὲν . . . δέ, lit. 'on the one hand, on the other'; but the rendering varies according to the shade of meaning that has to be brought out.

κεύκλεως = καὶ εὐκλήσις.

295. ἂν ἔζων, 'I should now have been living'; force of ἂν with imperf. (= Lat. imperf. subj.).

τὸν λοιπὸν χρόνον, 'the rest of our days'; acc. of duration of time.

296. Join ἂν with ἔστεves and ὠρφάνεves.

σῆς δάμαρτος: gen. of separation; *G. Gr.* § 410.

298. The Greeks conceived of their gods as jealous of human happiness, and as ready to cut that happiness short by death, when displeased. Contrast 1 John iv. 16.

ώστε: *G. Gr.* § 352.

299. ἀπόμνησατ: 1 aor. imperat. midd. = 'duly remember to be grateful' (lit. 'gratitude'). The force of ἀπο- in composition is (1) 'away, from,' ἀπίειν abire; (2) 'of what is due' (= Lat. *n.*). ἀποδίδονται = 'to give back what is due' (*reddere*).

τῶνδε is gen. of cause: *G. Gr.* § 412.

εἴεν: *eh bien!* (in French).

300. ἀξίαν, i. e. χάριν, which, in this place, has a different meaning from χάριν in l. 299. Translate, 'an equal return.' In l. 299 the word signifies 'the *feeling* of gratitude; in l. 300 the *actual expression* of it in action. Cf. the meaning of *gratia* in Latin.

301. ψυχῆς: *G. Gr.* § 411. Gen. of comparison.

302. δίκαια δέ answers ἀξίαν μέρι; both depend on αἰτήσομαι.

303. ή γώ = ἐγώ (prodelision: cf. l. 176).

εἴπερ, *siquidem*. The enclitic περ (derived from the epic

¹ This is a difficult passage. The MSS. give καλῶς μὲν αὐτῷς κατθανεῖν ἦκον βίον. Bayfield, regarding βίον as a loose gen. of relation, added to κατθανεῖν (though the sense is complete without it), renders 'it having arrived for them to die with fitness.' Mr. Thelwall construes 'though a moment of life was come to them for dying finely'; but, if the MS. lection be sound, there appears to be a conflation of two constructions: (1) καλῶς αὐτῶν ἦκόντων βίον, and (2) ἦκον αὐτῷς = 'when it *beseemed* them') κατθανεῖν. I follow Hayley in regarding κατθανεῖν as corrupt, and have adopted Hartung's emendations.

$\pi\acute{e}ri$ = 'very much') is joined to relatives, to governing conjunctions, to kai , and emphasizes the word to which it is attached. Thus $\sigma\pi\epsilon\rho$ = 'the very one who,' $\omega\sigma\pi\epsilon\rho$ = 'just as.' Here $\epsilon\pi\epsilon\rho$ signifies 'if, as I hope.' The words $\epsilon\pi\epsilon\rho \epsilon\nu \varphi\rho\nu\epsilon\rho$ are not, as Hadley remarks, 'the words of implicit confidence.' Cf. note on l. 516.

304. $\alpha\acute{v}\alpha\sigma\chiou$, 'be content [to rear] these children [to be]...' The part. ($\tau\rho\epsilon\varphi\omega$) is the regular construction after such verbs as $\alpha\acute{v}\epsilon\chi\omega\rho\mu\alpha i$, $\kappa\alpha\tau\epsilon\rho\hat{\omega}$, $\alpha\acute{r}\chi\omega\rho\mu\alpha i$, $\pi\alpha\acute{v}\omega\rho\mu\alpha i$, and the like: cf. G. Gr. § 549. So we have $\alpha\acute{v}\kappa \alpha\acute{v}\epsilon\chi\omega\rho\mu\alpha i \zeta\hat{\omega}\sigma\alpha$ = 'I will not endure to live,' and in Latin *video deceptor ab illis* = 'I see I have been deceived by them' (in Greek $\alpha\acute{v}\sigma\theta\acute{a}\nu\omega\rho\mu\alpha i \epsilon\xi\eta\pi\alpha\tau\eta\mu\acute{e}\nu\sigma\alpha$).

δεσπότας: predicative; cf. on l. 35.

305. Cf. ll. 303 and 309 for the prodelision. The dat. $\tau\alpha\acute{v}\sigma\delta\epsilon$ is governed by the preposition $\epsilon\pi\text{-}$, 'marry over them,' viz. to their hurt (as Bayfield explains). Cf. l. 373 $\epsilon\phi'$ $\nu\mu\acute{u}\nu$.

306. $\eta\tau\mu$ is either causal ('seeing that she') or generic ('such a woman as'). $\phi\theta\acute{v}\omega$ is causal dative.

309. $\epsilon\pi\mu\hat{\omega}\sigma\alpha$: $\epsilon\pi\text{-}$ in composition may have four meanings — (i) upon, (ii) in addition, (iii) after, (iv) against. Here it is used in sense iii = 'the succeeding stepdame,' i.e. the stepdame that succeeds to the true mother's place.

311. $\pi\acute{a}\mu\acute{s}$ may be masc. or fem.; hence $\alpha\acute{r}\sigma\eta\mu$ is added to make the gender quite clear.

$\mu\acute{e}\nu \dots \delta\acute{e}$: a good way of rendering these participles is to translate the $\mu\acute{e}\nu$ by 'whereas,' and to leave the $\delta\acute{e}$ untranslated, but to indicate its presence by laying stress of voice on the word preceding it.

$\mu\acute{y}\rho\gamma\mu \mu\acute{e}\gamma\mu$: an architectural simile. Note that the words are predicative.

313. $\mu\acute{o}\iota$, not $\mu\acute{o}\mu$, is the regular Greek idiom.

314. $\tau\alpha\acute{v}\mu\acute{s}$, 'such as I have described,' viz. $\epsilon\chi\acute{e}\mu\eta\mu \alpha\acute{v}\delta\acute{e}\nu \eta\pi\alpha\tau\mu\acute{e}\mu\acute{a}$.

$\tau\acute{\mu}\mu\acute{w} \pi\mu\acute{t}\mu\acute{r}\mu$ is dat. governed by the $\sigma\acute{u}\nu$ in $\sigma\mu\acute{z}\gamma\mu\acute{o}$. The Attic writers used indiscriminately the forms $\sigma\mu\acute{z}\mu\acute{v}\mu$ and $\sigma\mu\acute{z}\gamma\mu\acute{o}$, $\alpha\acute{z}\mu\acute{v}\mu$ and $\alpha\acute{z}\gamma\mu\acute{o}$, $\nu\acute{z}\mu\acute{v}\mu$ and $\nu\acute{z}\gamma\mu\acute{o}$.

$\tau\mu\acute{x}\mu\acute{u}\sigma\alpha$: implying condition: G. Gr. § 357 b. Translate: 'if you find your father's consort to be such a woman as I have described.'

315. $\mu\acute{y}\mu$: sc. $\delta\acute{e}\mu\acute{u}\mu\acute{a}$. But note that $\mu\acute{y}\mu$ + subj. is the primitive expression of 'fear' and the like; subordination to a verb is a later development. [Monro, *Homeric Grammar*², § 278; Leaf on Hom. *Iliad*², I. 26.]

317-319.

'For neither shall thy mother watch thee wed,
Nor hearten thee in childbirth, standing by
Just when a mother's presence helps the most.'

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ίνα = *tum cum*. Also used of place = 'where.' In both these cases, always + indic.

320. **ἐσ αὔριον**: viz. 'to-morrow'; but the prep. is accounted for by the presence (in next line) of **ἔρχεται**, a verb of motion.

321. The meaning of the *third day* is quite obscure; it is useless to guess, therefore, what precisely is intended by the phrase.

322. **μηκέτι**: not **οὐκέτι**, because a *class* of people is spoken of. **τοῖς μηκέτι οὖσι** = **τοῖς νεκροῖς**.

λέξομαι: fut. midd. for pass. (= **λεχθήσομαι**, 'I shall be reckoned'). There are more than a dozen such verbs, the majority of them *contracted* verbs. Note that **λέξομαι** in tragedy is always passive.

323. **πόσι**: vocative of **πόσις**: but **ποσί** dat. plur. of **ποῦς**.

324. 'Tis yours, husband, to boast you found a most noble wife; and yours, my children, to boast you are sprung from a most noble mother.' **ἔστι**: cf. l. 141.

Note the careful use of the tenses in **λαβεῖν** and **ἐκπεφυκέναι**. What is the exact difference?

327. **εἴπερ μή**: the **μή** goes closely with **ἀμαρτάνει**, and, though itself negative, combines with the verb to form a positive idea. Translate, 'If he is in his *right* senses' (as he assuredly is). Cf. note on l. 303.

For **ἀμαρτάνω** + gen. cf. G. Gr. § 327*.

329. **καὶ . . . καὶ -ut . . . ita**. Translate, 'As, in your lifetime, you and none other were my wife, so in death you alone shall ever be called "wife"; and, in your room, no Thessalian bride shall ever address me as "husband."'

330. **κεκλήσει**: fut. perf. implying a *state*, not an *act*; cf. note on l. 21.

331. Observe that **τόνδε**, lit. 'this man' = **ἐμέ**, as often; and that **ἄνδρα** is predicate.

332. 333. 'There is no woman sprung of a sire so noble, nor otherwise so fair to look upon' (lit. with respect to beauty). In l. 332 **ούτως** qualifies **εὐγενοῦς**: in l. 333 note its position after the adj. it qualifies.

ἄλλως = *ut alia referam*; or it may mean 'besides.'

εἶδος: acc. of nearer definition. Cf. **δέμας ἀθανάτοισιν**

έμοῖς, 'like the gods in stature.' So Virgil: *os homerosque deo similis*= 'godlike in face and form.'

334. *τῶνδε*, pointing to the two children $\chi\sigma\omega$ in next line. Note the emphatic position of the two words.

335. *γενέσθαι* represents *γένοιτο* of direct petition; viz. *τῶνδ' ὄνησις γένοιτο*= 'may there be (for me) enjoyment of these!' The gen. *τῶνδε* is objective, denoting 'that in respect of which,' G. Gr. § 413.

ὄνίνημι in act. = 'benefit'; in midd. = 'reap benefit'; pres. *ὄνιραμαι*: fut. *ὄνήσομαι*: 2 aor. *ὢνήμην* (rarely *ὢιάμην*, like *ἐπριάμην*). Remark the opt. *ὢραιμην*, *ὄνατο*, *ὄνατο*, &c.; infin. *ὄνασθαι*. For the gen. *σοῦ* cf. G. Gr. § 327*. The act. *ὄνίνημι*, like *ἀφελῶ*, takes an accus., *ib.* § 328*. Alcestis is now dying; hence these words of Admetus.

336. *τὸ σὸν πένθος*, 'grief for thee.' A regular Greek usage, by which an objective gen. is understood in a possessive pronoun. So in N. T., 'do this *ἐς τὴν ἡμὴν ἀνάμνησιν*', *in memory of me* (Luke xxii. 19).

ἔτήσιον is predicate.

337. *ἔστε ἀν*=*ἔας ἀν*. In temporal clauses where the action marked is *general* ('ever'-clauses of time), put *ἀν* with subj. in pres. or fut. time, the opt. without *ἀν* in past time; G. Gr. § 347.

οὐμός=*ὅ ἐμός*.

338. Supply *ταύτην* as antecedent to *ἥ*.

340. *τὰ φίλτατα*= 'all you held most dear.' viz. life and all that makes life liveable.

The gen. *τῆς ἡμῆς ψυχῆς* is governed by the *ἀντι-* in *ἀντιδοῦσα*.

341. *ἄρα*=*nonne*; cf. I. 228, note.

πάρα=*πάρεστι*.

σέθεν (= *σον*) in apposition to *συζύγου*. In English we should say 'in thee.'

344. *κατεῖχε*, 'used to fill.' *κατα-* in composition signifies (i) down; (ii) back; (iii) adversely, *καταγιγνώσκειν*= 'condemn'; iv completely, as here. Cf. *κατεσθίειν*= 'to eat a thing up.'

345-347. *ἀν . . . θίγοιμ*' : cf. on ll. 48, 52.

βάρβιτον: part. gen. The precise nature of the *βάρβιτος* is not known for certain; but it appears to have been an instrument similar to the harp, but narrower and longer. Consult Rich, *Dict. Antiq.*, s. v. 'barbitos.'

λακεῖν: a complementary infin. after the words *φρέν'* *ἔξαιροιμ* which together are equivalent to a modal verb (e. g. 'never will I consent to sing,' &c.). Closely allied with

this use is the so called infin. of purpose, which, though never used in Latin prose, is imitated by Latin poets. Cf. G. Gr. §§ 527, 528.

The flute (*ἀὐλός*) is called Libyan, because made of lotus wood, which grew in Libya. See illustration.

λακεῖν, here = 'sing,' is generally used of harsher sounds.

348 sqq. Paley points out that the Greeks had a much deeper feeling for sculptured forms than we can pretend to realize. To us the lines 348-56 seem somewhat strange, to say the least.

352. *καίπερ οὐκ ἔχων* : cf. note on l. 2.

353. *οἴμαι*, 'methinks,' *opinor*; cf. l. 565, note.

Ψυχρὰν τέρψιν is acc. in app. to sentence : cf. note on l. 7.

'A cold delight, indeed, but all the same
So should I lighten of its weight my soul !
And, wandering my way in dreams perchance,
Thyself will bless me : for, come when they will,
Even by night our loves are sweet to see.'

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354. *ἀπαντλοίην* *ἄν* : modified future ; our 'I am like *to . . .*' (so in next line *εὐφραίνοις* *ἄν*). In all contracted verbs (stems in *a*, *ε*, *o*) the ending of pres. opt. act. is usually *-οίην*, *-οίης*, *-οίη* in singular.

356. *κάν* = *καὶ ἔν*.

ὅντινα . . . : the change from pl. *φίλοις* to sing. *παρῆ* is abrupt, though not uncommon. Lit. = 'during whatsoever time he (the friend) may be present.' Possibly, however, *παρῆ* is the impers. verb, in which case render 'during whatsoever time it may be permitted' (one's friends to be present to our sight)¹.

357. *εἰ παρῆν . . . κατήλθον* *ἄν* : viz. 'If I had (but I have not) the tongue, &c., . . . I should already have gone beneath.' Alcestis is not dead ; yet Admetus addresses her as though she were, projecting his thoughts to the time when his worst imaginations would be realized. The imperf. *παρῆν* is no makeshift for an aorist ; it is accurately used here, the sense being 'if the tongue of an Orpheus had been mine in the past, and still were mine now, as an inalienable possession.'

358. *κόρη Δήμητρος* : Persephone. *πόσις*, Pluto.

ῶστε with inf. expressing a *natural result* (cf. G. Gr. § 352). An *actual result* is expressed by *ῶστε + indicative*.

¹ Prinz conjectures *τρόπον*, in defiance of the MSS. tradition.

359. ἐξ Ἀιδου : sc. οἰκίας. This elliptical gen. is common enough in every language, e. g. *eis διδασκάλον φοιτᾶν*, ‘to go often to a teacher’s’; *ventum erat ad Vestae (templum)*; ‘we went yesterday to St. Paul’s.’

360-2. Πλούτωνος : cf. Dyer’s *Gods of Greece*, p. 177, note 3.

οὐπί=ό ἐπί : Charon is alluded to. The ‘dog of Pluto’ is, of course, Cerbērus (Gk. Κέρβερος), which guarded the gate of Hades.

ἔσχον = κατέσχον.

πρίν : G. Gr. § 347 ; and note on l. 128.

σὸν βίον : lit. your life = ‘you alive,’ *te vivam*.

363. ἔκεισε, illuc, because motion is implied.

ὅταν θάνω : [2 aor. subj.] cf. G. Gr. § 347. *Expecta me illuc venturum cum mortuus fuero.*

364. ὡς + fut. partic. to express purpose. So παρεσκευάζοντο ὡς πολεμήσοντες, ‘they made preparations with a view to fighting.’

365. Construe : ἐπισκῆψι γὰρ τούσδε (viz. ‘the two children’) θεῖναι με ἐν ταῖς αὐταῖς κέδροις σοί (= ‘with you’). For the dat. σοί after ὁ αὐτός see G. Gr. § 428 (d).

367. Cf. 2 Sam. i. 23 (David’s lament over Saul and Jonathan) ‘in their death they were not divided.’

μηδὲ θανών = ne mortuus quidem.

εἴην : G. Gr. § 342.

369. σοι like φίλῳ depends on the *συν-* in *συνοίσω*. In the next line τῆσδε is objective gen. = ‘bitter grief for her.’

371. τάδε is explained by μὴ γαμεῖν κ.τ.λ.

δὴ goes closely with the verb : ‘you have *just* heard.’

372. γαμεῖν is, of course, future ; this (not γαμήσειν), is the regular Attic form.

The use of μή after λέγοντος, where we might naturally expect οὐ (cf. G. Gr. 592 [5]), is to be explained by the circumstance that λέγοντος here is more than a mere verb of ‘saying’ ; it expresses, not *pure fact*, but *resolute* or *strong assurance*. In such cases the dep. clause requires μή, e. g. δύνυνται ταῦτα μήποτε γενήσεσθαι = ‘he swears this shall never happen.’ G. Gr. § 368 a.

373. ἐφ' ὑμῖν = ‘to your hurt’ (lit. *over* you) ; cf. l. 305.

374. ‘Aye, not only do I say so now, but I shall also accomplish it.’

375. ἐπὶ τούσδε : an anapaest is rare at the beginning of an iambic, unless the three syllables be in one word. Euripides only breaks this rule in verses beginning with a preposition.

376. Do not translate γε by a separate word ; it merely

strengthens φίλον, and its presence may be indicated, in translating, by laying a somewhat pathetic emphasis on the word employed to render φίλον, e. g. 'precious.' So below, l. 378.

377. νῦν enclitic = *igitur* : νῦν = *nunc*. Cf. Propertius, V. xi. 75 and the beautiful words in Homer, *Iliad* vi. 429, 430.

"Εκτορ, ἀτάρ σύ μοι ἐσσι πατὴρ καὶ πότνια μήτηρ,
ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης.

'Hector, thou art my father and mother dear, and brother, aye and my sweet spouse.'

378. The full construction would be πολλὴ ἀνάγκῃ [ἐστιν ἐμὲ γενέσθαι μητέρα τ. ἵσδε τοῖς τέκνοις σου γ' ἀπεστερημένοις.]

379. χρῆν : *past* tense ; we should prefer to use a *present* : 'just when I ought to be alive.' Note the difference between χρῆν and χρῆν ἄν : the former = 'one would rightly' (but one does not), the latter = 'it would be right' (under changed circumstances). χρῆν = χρῆ (i. e. χρεία, ἥν). The form ἔχρῆν is due to false analogy.

381. Cf. Eccl. ix. 10 'There is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'

383. The Fates claim but one life. Admetus, therefore, must live on, as best he may. Alcestis is speaking of herself, but uses the plural (*musc.* be it noted). Cf. Soph. *Antig.* 547 ἀρκεσσα θυήσκουσ' ἔγώ = 'my death will suffice', for the thought. Note personal construction.

385. καὶ μήν : cf. l. 105] denoting (says Sidgwick), as it so often and so naturally does, a new feeling or thought.

σκοτεινόν : another example of oblique predicate, lit. 'so that they (my eyes) become dark.'

386. There are two grammatical points to notice here : i) the aor. ἀπωλόμην which is *dramatically* employed, but involves strictly no idea of time - 'I am undone then (ἄρα) !' ii) εἰ + fut. indie. used, not with a notion of true futurity, but in a special *modal* sense (G. Gr. § 354, Obs.) = 'if you mean to leave me indeed (δή).' Cf. l. 733.

387. 'You may say of me that I am no longer anything at all.'

λέγοις ἄν : potential ; G. Gr. § 340.

οὐκέτ' . . . οὐδέν : double neg. = strong affirmative. N.B. οὐκ ἔρει οὐδεὶς οὐδέν = 'nobody will say aught,' but οὐδεὶς τοῦτο οὐκ ἔρει = 'everybody will say so.'

388. μὴ λίπης : G. Gr. § 341 b.

393-415. A monody sung by Eumelus.

393. **τύχας**: the gen. of cause is often used with interjections, denoting the cause of astonishment; cf. *οἴμοι τῶν κακῶν*, ‘alas for my misfortunes!’

μαῖα: gen. = *nutrix*, here = *mater*.

396, 397 = ‘She hath forsaken me, and hath made my life orphan, cruel that she is!’ **τλήμων** (**✓τλα-** cf. *τλῆται*) may be (1) hard-hearted, (2) unhappy (according as it is regarded as = ‘enduring something oneself,’ or = ‘enduring to do something to others’).

400, 401. **ἄκουσον**: repeats **ὑπάκουσον** without change of meaning.

σε: sc. *ἀντιάζω*.

403. **ποτί** (= *πρός*) + **πίτνων** = **προσπίπτων**. Tmesis.

στόμασιν = ‘lips.’ Cf. Soph. *Trach.* 938.

404. **ταύτην δὴ καλεῖς τὴν οὐτε κλύνουσαν οὐτε ὄρωσαν**, is the Scholiast’s note. Cf. Wordsworth:—

‘No motion has she now, no force;
She *neither hears nor sees*.’

406. The *full* meaning of the Greek is as follows: ‘I am but a child, and now am deprived of my mother; so that I am not only a child, but alone in the world as well.’

λείπομαι with a genitive, as usual after verbs of ‘wanting.’ Note that **λείπομαι** is also construed with a gen. of comparison = ‘I am inferior to...’

407 sqq. Translate, ‘Sorry my lot, indeed, unhappy that I am! and thou, too, my own sister, what troubles hast thou borne with me! Ah my father, unprofitable, unprofitable was thy marriage, nor didst thou come to the goal of old age with her that lieth here (*τᾶξε*). And now thou art gone, my mother, all the house is undone.’

σύγκασι and **κούρα** (= *κύρη*) are in apposition; lit. ‘you, maiden that are my sister.’

ἐνόνατα (*ἀνόνητα*): adverbial accusative.

γήρως τέλος: lit. ‘the goal (of life) which consists in old age.’ Gen. of definition.

οἰχεμένας σοῦ: gen. absolute.

416-419. The Chorus here intervenes with one of the usual tactless and tasteless pieces of platitude which are the distinguishing features of their interruptions, when they act as interlocutors in the dialogue. [Cf. Cic. *Tusc. Disp.* iii. 33, 79.]

417. τι, 'at all': οὐ γάρ τι = 'for you are by no means,' &c.
Note the accus. neut. used adverbially (as in l. 413.).

418. ἡμπλακες: cf. on l. 242.

420. Death is the debt we must all pay. Cf. Horace,
A. P. 63 *dileximus morti nos nostraque*; Macaulay, *Lay of Horatius*,

'To every man upon this earth
Death cometh, soon or late.'

[τὸ] κατθανεῖν is subject of ἐφείλεται, *G. Gr.* § 534. For ὡς in dependent statement cf. *G. Gr.* § 367.

421. 'Because I knew it αὐτά, long was I vexed in spirit.' Just as the present is often used with adverbial expressions denoting time (e. g. πάλαι, ἥδη = *iam*, to mark actions *began* in the past but *continued* up to the present; so the imperf. is similarly used to mark an action as *going on in the past*. For the present cf. *iam iuvatum quare* = 'long have I been asking.' But contrast πάλαι = 'of old' + imperf. with the Latin *iamdudum* + imperfect. Thus: *ibi iamdudum habuisse* = 'I had been living there a long while'; but πάλαι κατειχόμην γνῶσῃ = 'I apprehended it in thought from the first' not 'had been apprehending'. [Compare *G. Gr.* App. II. from which the substance of above note is taken.]

422. ἀλλὰ . . . γάρ: cf. Grammatical Index.

ἐκφορὰν θήσομαι (-έροισθαι). 'I shall arrange for the burial.' Cf. Latin *ferre* and *datio*. This use of τίθημι + subst. as a periphrasis for a verb, cognate to the subst. occurs many times in Greek tragedy. The middle i. e. 'I shall get arrangements made' is more usual than the active.

423. μένοντες, 'while you wait' before the funeral-procession starts).

424. παιάν: properly any solemn song, whether of victory or of death; it is even used of hymns in honour of the nether gods. Here it has a double sense; the Chorus sing a 'dirge' or 'litany,' which also is itself a song in honour of Death, the implacable νέσπορες. Homer has (*Il.* ix. 158) 'Αἴδης τοι ἀμείλιχος ἡδὲ διάμαστος = 'of a truth, Hades is implacable and not to be overcome.'

Notice κατωθεῖν (adv. denoting motion from) where we might expect an adv. of rest. This idiom is very common in Greek; thus οἱ-ἐκ-τῆς-πολέως ἐξῆλθον = 'the towns-folk made a sortie.'

425, 426. ὁν governed by κρατῶ = 'I am master of them'; κρατῶ with accus. = 'I master,' i. e. defeat.

πένθος: partitive gen. governed by **κοινοῦσθαι**.

τῆσδε γυναικός: object. gen. ‘grief felt for this woman’).

Distinguish between **λέγω** as a verb of *saying*, constructed with (1) accus. + infin., or (2) ὡς. ὅτι; and as a verb of *bidding* (cf. *dico* in Latin) which, in addition to the object-dative, may be constructed with an accus. or dat. (as second object).

427. Datives of manner: *G. Gr.* § 431 b.

κουρά ξυρήκης = ‘close-shaven tonsure’ Bayfield.

428, 429. οἵ : sc. ὑμεῖς = ‘you who . . .’

τέθριππά : viz. *άρματα*.



FRONTLET PLACED ACROSS THE FOREHEAD OF HORSES.
(From a vase-painting.)

μονίμπικας πώλους: lit. = ‘single-frontleted steeds,’ i. e. ‘single steeds wearing frontlets’ headbands. Here, as often in Greek tragedy, ‘each part of the compound adj. is equivalent to an independent epithet’ (Bayfield).

ζεύγνυσθε: middle, the force of which may best be brought out by putting the word ‘your’ before the object-nouns (Haydon). Translate, ‘And do you who yoke four-horsed chariots and [saddle] single steeds (for riding), cut the hair of their manes with a knife,’ viz. in sign of mourning.

431. σελήνας δώδεκ' ἐκπληρουμένας : accus. of duration of time, 'for twelve full months,' lit. 'during twelve moons while they are being fulfilled.'

432. 434. οὐδέ (stronger than *έντε*) = 'nay, nor yet . . .'

ἀξία κ.τ.λ. = *digna est quae a me honorem accipiat.* For the infin. cf. l. 1060. The gen. *τιμῆς* would have been the more common construction.

435-475. Choral Interlude (= Second *στάσιμον*).

'Daughter of Pelias, fare thee well, I pray ! happy mayst thou dwell in that sunless home within the halls of Hades! But let Hades, Hades the dark-tressed god, know, and let him know who sits at oar and rudder, Charon, aged ferryman of the dead, that he has carried across the lake of Acheron, in his two-oared skiff, the best, O best by far, of womankind.

Oft shall minstrels chaunt thy praises, celebrating thee to the note of the seven-stringed mountain shell, and in lyreless hymns—at Sparta, when the circling season of the Carnean month comes round, what time the moon is high all night long ; and in gleaming, happy Athens. Such theme of song hast thou left the minstrels by thy death. But oh that it might be in my power, oh that I might be enabled, to fetch thee into light from Hades' realms, and Cocytus' streams, with that oar that stirs the nether stream ! For thou, thou only, dear woman that thou wert, hadst the courage to bring thy husband from the doors of death—at thine own life's price. Light fall the earth above thee, lady !

Howbeit, should thy husband choose to himself some new bride, why surely he would be loathed by me, and by the children that are thine.

'No mind his mother had to hide in earth
Her body for her son's sake, nor his sire
Had heart to save whom he begot,—not they,
The white-haired wretches ! only thou it was,
I the bloom of youth, didst save him, and so die.'

Be it my lot to find such a loving wife in marriage (for this is a rare lot in life); assuredly she would dwell with me all my days, and bring no sorrow.'

436. χαίρουσά μοι . . . Cf. Hom. *Il.* xxiii. 179 χαῖρέ μοι, ὦ Πατροκλε, καὶ εἰν Ἀΐδων δόμοισι = 'Fare thee well,

I pray, even in Hades' (where there is little rejoicing). *μοι* (in both places) is ethical dative, as it is called, 'used to mark a person as interested in, or sympathizing with, what is said, rather than in the action spoken of': *G. Gr.* § 424 (b). So in Latin *Quid mihi Celsus agit?* = 'what's C. doing, I wonder?' The usage is quite common in English writers, specially Shakespeare.

εἰν = *ἐν*: cf. l. 232.

438, 439. ἀνάλιον (=ἀνήλιον).

ἴστω construed with *πορεύσας* (in l. 443): cf. note on l. 150 for construction.

The γέρων who sits at the oar is, of course, Charon. It may be noted here that the *ships* of antiquity were steered by *two* paddle-rudders (cf. for the plural *Acts xxvii. 40 τῶν πηδαλίων*). This is clearly proved by the engravings on ancient coins. The hinged rudder, with which we are so familiar, does not appear to have come into use till about the thirteenth century.

443. λίμναν πορεύσας: a bold use, on the analogy of *ἔδων πορεύειν*. Note the double accus. *λίμναν* and *γυναικα*. The former denotes space traversed; the latter is the ordinary direct object.

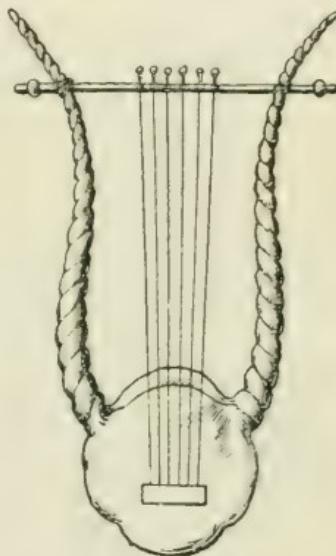
444. ἐλάτη: properly = 'the fir-tree.' Generally = 'oar,' but here = 'boat'; just as, in Latin, *abies* and *pinus* often = 'ship.'

445. πολλά: an adverbial accus. (denoting 'how much' or 'how'); cf. *τί* = 'how much?' 'how?' 'why?' (Latin *quid?*). Note that *τὰ πολλά* = 'mostly.'

μουσοπόλοι = *poetae*.

447. *χέλυς* = Latin *testudo*. Called a 'tortoise' because believed to have been invented by Hermes (Mercury, who, once seeing a tortoise shell lying on the sand, with the skin dried up into thin strings across it, found that, when touched, these same strings gave out each a different note. The *χέλυς* was only a variety of the *λύρα* or 'lyre.' See illustration; and compare Rich, *Dict. Antiq.* p. 651.

For *ἐπτάτονος*, cf. Horace, *Odes III. xi. 3, 4 testudo resonare*



A LYRE (*χέλυς*). (From a Pompeian wall-painting)

septem callida nerris, 'skilled to sound upon thy seven strings.' Terpander claimed to have invented the *octave*.

450-452. *λειπομένας* (-ης : gen. sing. pres. pt. pass., lit. 'raised.' Cf. Keats' last sonnet:

'Bright star, would I were steadfast as thou art,
Not in lone beauty, hung aloft the night.'

λιπαραί (the adjective which the Athenians loved so much to hear applied to their city - *praestantes, splendidae*. The epithet probably has reference to the exquisitely clear air of Athens, 'and the consequent dazzling beauty of its public buildings' (Haydon). Cf. Milton, *Paradise Regained*, iv. 238 :

'On the Aegean shore a city stands,
Built nobly; pure the air and light the soil—
Athens, the eye of Greece.'

455. *εἴθ' εἰη*: *G. Gr.* § 342. 'It is the *futurity* of the object of a wish, not its *probability* or *possibility*, that requires the opt.' (Goodwin).

ἐπί takes three cases -accus., gen., dat. With the dat. = 'by,' 'on,' 'at' of place ; 'at' [of time] ; besides having various idiomatic meanings, e.g. *οἱ ἐπὶ τῇ πόλει* = 'those in charge of the city'; *ἐπ' ἐμῷ* = *pens me*; *ἐπὶ τούτοις* = 'on these conditions'; *ἐφ' ὅτε* = 'on condition that.'

456. *πέμψαι*: aor. 'to send *there and then*', 'without delay.'

457 460. *φάος* cf. also l. 413 : the bare accus. denoting 'place whither' is poetical. In prose, use a preposition, *ἐπὶ* or *πρός*.

Αίδα : cf. l. 436.

Κωκυτός. Milton, *Paradise Lost*, ii. 577, names the four rivers of hell :

'Abhorred Styx, the flood of deadly hate;
Sad Acheron, of sorrow, black and deep;
Cocytus, named of lamentation loud
Heard on the rueful stream; fierce Phlegethon
Whose waves of torrent fire inflame with rage.'

Where note that Styx is from *στυγεῖν* = 'to hate'; Acheron from δάχνει *ρέων* = 'the river which streams with woe'; Cocytus (see Vocab. s. v. *Κωκυτός*); Phlegethon from *φλεγέθειν* = 'to burn.' Commit above lines to memory.

φίλα γυναικῶν partit. gen.), like the Homeric *δῖα γυναικῶν*, has a superl. force.

461-463. *αὐτᾶς* (-ῆς) is properly a reflexive pronoun of the 3rd person; we should naturally expect a 2nd person here, *σεαυτῆς*: cf. *G. Gr.* § 557. The idiom is not altogether uncommon, especially in poetry.

Translate, *Sola reperta es quae coniugis Orco, mutatā animā, animam eriperes.*

463. = *Sit tibi terra levis!* (often written on tombstones, s. T. T. L.); cf. Job xxi. 33 'The clods of the valley shall be sweet unto him'; Byron :

'Light be the turf of thy tomb!'

And for the general idea conveyed in the lines 460 sqq. consult Appendix A.

464. *Ἐλοίτο . . . ἀν εἴη, si quam in matrimonium rursus ducere velit, profecto mihi sit odi-sus.* In conditional sentences opt. in protasis followed by opt. + ἀν in apodosis is regular construction when we are dealing with hypotheses referring to future time (Latin has primary subj. in protasis and apodosis). Cf. *G. Gr.* § 355, I (c).

ἢ μάλα = *immo vero*, or the like.

ἀν . . . ἀν : doubled, without altering sense : *G. Gr.* § 599, Obs. 2. For *εἴη . . . στυγηθεῖς* periphrastic cf. I. 122, note.

ἔμοιγε . . . τέκνοις : dat. agent, as in I. 62 : *G. Gr.* § 423.

467. *χθονί* : *humi*; locative. Cf. *G. Gr.* § 434.

469-472. There seems to be a gap after *γεραιοῦ*: there is no antecedent to *δν ἔτεκον*, and the construction generally hangs fire. As the words stand, the δέ after *ἔτεκον* must be disregarded in translation, and an antecedent (e.g. *τοῦτον*) supplied; in this way [*τοῦτον*] *δν ἔτεκον* is simply the object of *βύεσθαι*. We may, then, translate thus: 'Though his mother would not die for her son, nor his aged father either—wretches! they had not the courage, hoary-headed though they were, to rescue the man they had brought into the world—you have perished . . .'

ἔχοντε : concessive use of participle.

σὺ δέ: the δέ serves to introduce the apodosis; do not translate it; indicate (in English) its presence by laying stress on the word it immediately qualifies.

474. ἀν . . . ἀν : as above, I. 464, and in I. 72.

476-567. Third ἐπεισόδιον.

Unexpected arrival of Heracles, who happens to be going on a journey to obtain for Eurystheus the wild horses of Diomedes. He asks if Admetus is at home. Enter Admetus,

in mourning garb. Heracles asks the reason; but Admetus evades a direct reply, telling him that 'a woman'—he does not mention Alcestis by name—is dead in the house. Heracles wishes to go elsewhere, rather than intrude on the hospitality of a friend at such a time. Admetus insists on his staying at the palace, justifying his action by assuring the Chorus that the rights of hospitality must be observed, at whatever personal inconvenience.

476. κωμῆται. Thessaly had few large towns, and these mainly independent. The word calls up (says Haydon) the picture of the primitive village communities grouped about a common centre, Phœre. Such 'cities' or 'towns' as Phœre would be unfortified.

477. κγχάνω: pres. indic.=fut. So in English: 'Are you ready? Yes, I'm coming in a minute.'

ἀρα: the expected answer to a question introduced by ἀρα is 'yes' or 'no'; with ἀρ' οὐ 'yes' is always implied; in l. 228 ἀρα=ἀρ' οὐ.

478. Ἡρακλῆς is thus declined: nom. Ἡρακλῆς (for -κλέης), voc. -κλεις, acc. -κλέῖ for κλέε-α, gen. -κλέος (for -κλέε-ος), dat. -κλεῖ for κλέε-ι=-κλέει: a double contraction). Similarly all proper names in -κλῆς meaning glorious, from κλέος, n. = glory), e.g. Θεμιστοκλῆς, Σοφοκλῆς.

479. εἰπέ is imperat. (as we see by accent = *dic mihi*; but εἰπε=dixit).

χθόνα: accus. as in l. 457.

480. προσβῆναι: an 'explanatory' (or 'epexegetic') use of the infinitive. Here joined closely with τις χρεία σε πέμπει, and expresses result.

481. πόνον, the 9th labour of Heracles; consult Seyffert, *Dict. Class. Antiq.* art. 'Heracles.'

482. καὶ ποῖ; = *quod tuum?* (the order of the words shows surprise).

τῷ; = τίνι: 'To what fated quest (lit. *wandering*) are you yoked?' viz. What is your errand? So in the *Hippolytus* (l. 1389) we have οἴᾳ ξυμφορᾷ ξυνεύγησ.

483. Prepositions of two syllables (excluding ἀμφί, ἀντί, ἀνά, διά) throw back their accent to the first syllable, when placed after the word which they govern. Here μέτα governs ἄρα, and therefore is written μέτα.

484. ἀπαρτος ξένων: the gen. is used after words compounded with -α, 'privative' as it is called, owing to the idea of *want* or *separation* implied. Cf. τιμῆς ἀτίμος πάσης = 'destitute of all honour.' Latin writers imitate this use:

immodicus irae = 'unrestrained in wrath' (lit. *without restraint in the matter of wrath*).

μῶν = *num.*

ξένοι : ironically used of Diomedes.

486-489. ἔστιν : (note accent) = πάρεστι.

δεσπόσαι (= 'get the better of them *once for all*'; force of aorist) : with gen., because involving a comparative idea, e. g. 'getting the better of,' 'being superior': *G. Gr.* § 411.

ἀπειπεῖν : with an acc. = 'renounce,' 'cry off'; with a dat. = 'to fail,' 'faint'; *deficere*.

ἄρα, 'it seems, then'; 'the upshot is, therefore . . .'

ἥξεις = *redibis*.

οὐ τόνδι . . . = 'This is not the first struggle I am like to engage in.'

ἄγωνa is cognate accus. : *G. Gr.* § 326*.

πρῶτον (not the adv. but an adj. agreeing with άγῶνa) is an 'oblique' predicate [cf. Lat. *quem hunc video?* = 'who is this whom I see?'], for it assumes or anticipates the existence of another predicate, and *must therefore be rendered by a separate sentence*. For examples in this play consult the Grammatical Index.

ἄν + opt. = modified future; cf. l. 345.

490. κρατήσας = εἰ κρατήσεις = *si vincas*, 'if you were to . . .' For construction cf. l. 72 n. The *άν* belongs to λάβοις, 'what advantage would you be like to gain?' (see l. 489).

491. ἀπάξω. Heracles speaks very positively 'fut. indic.'; the Chorus had asked the question in a much more tentative fashion (*άν* + opt.).

493. εἴ μή γε, 'nay, 'tis easy enough, unless . . .'; there is an ellipse of *εὐμαρές*.

ἄπο after its case; hence the accent.

496. ἴδοις *άν*: the opt. + *άν* when, as here, *potential*, admits of a number of uses (cf. *G. Gr.* § 508, e.g. possibility, *ἄποιμ* *άν* = 'I might say'; futurity (§ 340, Obs. 3.; command, λέγοις *άν* = 'say on.'

αἷμαστιν: the plur. occurs about ten times in Euripides; 'streams' or 'gouts' of blood.' In Lat. *sanguis* is not used in plur. by classical writers. *Cruores* occurs in Virg. *Aen.* iv. 687.

497. = 'Of what sire does he, that reared them, boast himself (to be)?'

498. Ἀρεσ : sc. παῖς, with which *άναξ* is in apposition.

ζάχυρος is an Ionic form. The *πέλτη* (*pelta*) was a light, small shield, made generally of wood or wicker, covered with leather, but without any metal rim. Rich, *Dict. Antiq.* s. v. PELTA.

499. — 'This toil, too, that you speak of, is part of belongs to my destiny.' Another instance of oblique¹ predicate; see above, note on l. 489. *τοῦ ἐμοῦ δάίμονος* is a gen. used predicatively (i. e. as equivalent to a predicate adj.). Cf. *cuiusvis hominis est errare*. — 'any man may make a mistake.'

500. *σκληρός*: 'a metaphor from a hard and stony road, as *πρὸς αἴπος* from a steep one' (Earle). Supply as subject to *ἐστί* (understood) *ὁ ἐμὸς δάίμων*.

499 504. The sense, briefly, is: 'It's just like my hard luck to have to fight another son of Ares, after fighting two others previously! However, I am not the man to flinch.' [Cf. M. L. Earle's discussion in *Classical Review*, vol. xii. p. 393.]

μάχην συνάψαι: so ἀλλήν, *ἔχθραν*, *πόλεμον* when conjoined with this verb. A dat. depends on verbs compounded with prepositions, specially *ἐν*, *ἐπί*, *σύν*: but it is to be noted that the dat. in such cases depends on the meaning of the compound as a whole, not on the preposition alone: *G. Gr.* § 426.

τόνδε δέ: not subordinate, but co-ordinate = 'and, lo, to this third struggle am I come—to do battle with . . .'

συμβαλῶν: fut. part. expressing purpose: cf. l. 364.

506. *τρέσαντα* (i aor. partic. act. roughly may be rendered by an English *pres.* partic., i. e. 'no one shall ever see me quailing before a foe.' The aor. *partic.* is quite natural, because what Heracles means is 'I never once quailed before a foe' *οὐποτε ἔτρεσα*; this tense is kept even when the participle becomes the object of the verb of 'seeing.' For a difficult use of the aor. partic. cf. St. Luke x. 18 *ἔθεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα*.

507. *καὶ μήν*: used previous to entry of a new person.

ὅδε: pointing to Admetus = 'here' l. 24, note.

509. Alcmēna, Heracles' mother, was descended from (*ἀπό*) Perseus.

511. *Θέλομ' ἀν*: sc. *χαιρεῖν*, with a sense of bitterness in the reply. 'Aye, fain would I "rejoice," but . . .' Potential use of opt. + *ἀν*: cf. l. 496, note. Observe the intentional play on the word *χαιρεῖν* cf. l. 272; *χαιρεῖ* = 'farewell' (*vulē*), as well as 'fare well' (*cura ut valeas*).

ὄντα: cf. (for construction) note on l. 150.

512. Be careful not to connect the datives with *πρέπεις*,

¹ Called by Donaldson a *tertiary* predicate. A good example occurs in Eur. *Beech* 650 *τοῖς λόγοις εἰπέρεις καινοῖς ἀεὶ =* 'the announcements you make are always strange.'

which does not here mean 'to resemble,' but absolutely 'to be noticeable,' 'conspicuous.' The datives are instrumental.

τί χρῖμα (adverbial accus.) = 'why?'

513. Notice how Admetus endeavours to hedge, in his conversation with Heracles, till, in l. 521, and later in l. 532, he completely throws Heracles off the scent.

516. 517. 'Your father, *at any rate* whatever be the case with your children), is ripe for the grave.'

εἰπερ = 'if, as I fear'; sometimes = 'if, as I hope' e.g. Soph. *Phil.* 21. Cf. *supra*, l. 303, note.

ἔστι (note accent) = 'is alive'; cf. l. 521.

518. 519. οὐ μέν γε, 'surely you cannot mean that . . . ?' a strongly emphatic phrase; the *γε* qualifies *γινή*: this may be indicated by laying emphasis on the word 'wife.'

ἐπί = 'concerning' (a rare use).

ἔστι μοι = 'I have.'

λέγεν: explanatory (epexegetic) infin.

520. **πάτερα . . . ἦ** = *utrum . . . an* [double question]. In old English the double question was frequent, e.g. in New Testament 'whether is it easier to say "Thy sins be forgiven thee" or to say "Arise and walk."'. In modern English we drop the 'whether.'

εἴπας: a dramatic use of the aor. referring to a moment just past. Translate in English by a present: *G. Gr.* § 485.

πέρι (note accent: see on l. 483) : sc. *αὐτῆς*.

521. **ἔστιν**: cf. on l. 517.

ἀλγύνει: the subject, with vague meaning 'our · it', is indicated by the verb-ending. So **δείξει** = 'time will show.' Consult *G. Gr.* § 316 (3).

522. 'I learn no whit the more, so dark thy speech.' R. BROWNING.

523. **μοίρας**, the antecedent, is attracted into the case of the relative *ἥς*, which depends on *τυχεῖν*. The construction is not common. Cf. in Latin *urbem quam statim restra ist* 'for *urbis*' : and Shakespeare, *Ant. and Cl.* iii. 1. 15 'when *him* we serve 's away' (= *he whom*).

524. **ὑφειμένην** = *se ipsam submississe*: perf. partic. midd. *ὑφίημι* (sc. *αὐτήν*). For construction cf. on l. 150. For the word, compare **ὑπέστη** in l. 36.

526. **εἰς τόδε** = 'till then' i.e. her death'. Some edd. read **εἰς τότε**, on the analogy of **εἰσότε**, **εἰς αἱ κ.τ.λ.**

ἐμβαλοῦ = *ἀναβαλοῦ*.

527. 'Who is to die is dead' to all intents and purposes; therefore I mourn Alcestis as actually dead. Heracles, who

is impatient of such verbal quibbling, retorts that 'life' and 'death' are generally counted distinct and separate things.

529. Cf. Milton, *Sams. Ag.* 995:

'At this whoever envies or repines,
I leave him to his lot, and like my own.'

531. A 'double entendre': γυνή = 'woman' as well 'wife.'

γυναικός: emphatic by position = "'twas a woman I made mention of just a moment ago' (*ἀρτίως*).

532. ὀθνεῖος was the Athenian term for *ἀλλότριος*; look out latter word in Lexicon. 'Admetus, while his words are literally true, contrives to give a false impression throughout' Hayley'. But 'as Tennyson says 'A lie which is half a truth is ever the blackest of lies.'

γεγώσα practically = *οὖσα*. Note τις, not τίς.

533. ἄλλες δ' . . . = 'but a close tie bound her to my house,' besides. ἀναγκαῖα is Latin *necessaria*. [For ἄλλως cf. Jebb on Soph. *Phil.* 946.]

535. ὥρφανεύετο: imperf. *piss.* = 'she was reared as an orphan.' For the verb cf. l. 165. In l. 397 the sense is not the same.

536. εἴθ' ηῦρομεν = *utinam iurensem!* An unfulfilled wish: G. Gr. § 342.

537. Lit. - 'with intent to do *what*, pray (*δῆ*), do you botch this story?' i.e. 'with what intent? . . .' The metaphor is from tailoring; see Vocabulary.

539. οὐκ ἔστι, ω̄ ἄναξ = 'Not so, my lord!' (lit. 'it is not possible').

μή + optat.: G. Gr. § 503 (1).

540. 'To mourners, a guest is a nuisance—should he come.' The optat. instead of ἐὰν μάλη, the strict construction after a primary verb like ἔστι, puts the case in the most general way.

541-545. τεθνάσιν (=τεθνήκασιν): strong perf. form; G. Gr. p. 118.

ἄλλά : of this word introducing *appeals* (as here) see good example in Greek Testament, Matth. ix. 18.

παρά : the final short vowel is here lengthened before κλαίουσι. Do not imitate this somewhat rare use, when writing iambics¹.

οἰ = quo.

¹ [Shilleto (see App. B) proposes παπάι, in order to get rid of the difficulty.]

οὐκ ἔστιν : as in l. 539. Note accent, as before.

ἔστιαν : sc. πρός or εἰς. Poetic usage : cf. Il. 413, 560.

546. ἵγου : pres. imper. midd. from ἤγοῦμαι. Dative because = 'I am a guide to' : G. Gr. § 327, Obs. 3.

547. The larger mansions in ancient Greece would appear to have had a separate wing (*δωμάταν ἐξωποιος ξενῶνας*) set apart for the use of guests ; this wing being connected with the main building by a passage. In smaller houses, an upper story was used for housing guests.

φράσον : here used in sense of command. In Latin *dico* similarly has a double sense : (i, 'say,' *dixit se iturum esse* = 'he said he meant to go' ; (ii) 'tell,' *dixit* (= *imperavit, mihi ut haec facerem*).

548. παρεῖναι (*πάρειμι*) = *praesto esse* : 'Instruct the stewards that plenty of food be served up.' In Hom. *Odyss.* i. 140 we have *χαριζομένη παρεόντων* — 'dispensing freely of the things that were before her' at the table.

549. μεσαύλους : viz. the doors between the guest-chambers (*ξενῶνες*) and the palace itself.

551. Even the Chorus is surprised into genuine indignation at Admetus' conduct ; τί δρᾶς ; (they exclaim), 'what are you about ?'

555, 556. ἐπεὶ : i. e. 'even if I had acted in an inhospitable way.'

οὐδέν : adv. accus., 'no whit.'

δ' ἐγώ : sc. ἐγιγνόμην ἀν.

558. The accus. with infin. expands and explains τοῦτο.

'So adding to my ills this other ill—
That mine were styled a stranger-hating house.
Myself have ever found this man the best
Of entertainers when I went his way
To parched and thirsty Argos.'

R. BROWNING.

For διψίαν Ἀργούς χθόνα see Vocab. s. v. *Ἀργός*.

559. ἀρίστευ : predicative use of adj. For gen. after τυγχάνω cf. G. Gr. § 327*.

560. ὅταν + subj. (in general time-clauses) : cf. G. Gr. § 347 (2 b).

χθόνα : cf. Il. 545, 413 for the accusative.

561, 562. πῶς ; here = 'why?' lit. 'How came you to do so?'

τὸν παρόντα δαίμονα = *praesens infortunium*.

ἐκρυπτεῖς : give the imperf. its full and exact meaning. φίλου ἄνδρός = 'a friend.'

563. ιθέλησεν : ἐθέλω is a stronger form of θέλω. *Nunquam voluisset . . . si cognosset, &c.*

565-567. τῷ μὲν . . . τάμα δέ = 'Though . . . for all that notwithstanding.' Obviously τῷ refers to Heracles. The sense is: 'Heracles, I know, won't approve of what I've done; however, I can't help that; I simply *cannot* allow myself to incur even the suspicion of being an "inhospitable" man.'

οἵματι: parenthetic; and exercising, therefore, no government over the sentence. The Latin *opinor* is exactly similar.

ἐπίσταται, 'to know *how*' readily passes into 'to be *abre*' to do a thing. Hayley quotes a French sentence, in illustration: *il ne sait faire ce que vous voulez*. The subject of ἐπίσταται is τὰ μέλαθρα. Note emphatic position of τάμα.

οὐδέ (as in l. 550) = 'nor yet.' Stronger than οὔτε.

568-605. Third στάσιμον.

'Ah! house of a hero indeed, house ever and always hospitable and free, thee in truth even Pythian Apollo, lord of the sweet-toned lyre, deigned to inhabit, and in thy pastures submitted to become a tender of sheep,

'Piping, adown the winding hill-path sides,
Pastoral marriage-poems to thy flocks.'

And with them fed the spotted lynxes for joy at his music, while, leaving the glens of Othrys, came the tawny lion-troop; and round thy lyre, Phoebus, danced the dappled fawn, moving with light foot beyond the high-crested pines, joying in the gladsome strain.

Therefore doth Admetus dwell in a homestead multitudinous in flocks, beside the fair-flowing lake Boebeis; and to his plough-lands and the level stretches of his plains he setteth, as a limit, the clime of the Molossian hills about the Sun's dark stable: and he rules far as the wave-swept Aegean strand of harbourless Pelion.

And now he hath flung wide his house, and welcomed a guest though with tear-dimmed eye, as he weepeth over the corpse of his darling wife, dead but a moment since—within his palace. For noble breeding is self-impelled to noble shame; and in the nobly-born bide all the elements of wisdom. I am filled with awe: and in my soul is throned this settled assurance—that the man that feareth God will surely prosper.'

569. οἰκος: nom. for voc. (frequent use) : G. Gr. § 373.

570. σέ: the enclitic word τοι causes the accent to be acute, not grave: G. Gr. p. 133 (ii, a). Note the emphatic position of the pronoun.

573. ἵτλα = ἵτλη = *dignatus est.*

μηλονόμας = μηλονύμης (Doric).

575-577. διὰ with accus. is chiefly causal = *proper*; with a gen. either of place or time, = *per*. Here 'up and down.'

κλιτύς from ✓ΚΛΙ as in κλί-νω. Latin *cli-vus*.

The σῦριγξ *syrinx, fistula* was a shepherd's pipe formed of hollow reeds, of unequal length, joined together. It is not to be confused with the αὐλός. Flute-like instruments date from the earliest times.

Remember that ποιμήτας is acc. plural; it is a two-termination adjective.

579. σύν is separated from ἐποιμαίνοντο by 'tmesis.' Observe that all Greek prepositions were originally *adverbs*.

χαρᾶ: dat. of cause; μελέων: objective gen.

βαλιτά: like Virgil's *lynxes Bacchi variae et genus aure luporum* = 'the spotted lynxes of Bacchus, &c.'

581, 582. ἵλα = ἵλη.

σὰν κιθάραν = σὴν κιθάραν.

χόρευτε = ἔχόρευτε: the augment is often omitted in lyric parts; occasionally also in iambics. Cf. infr. δέξατο.

585. πέρα: mark the chief distinctions between πέραν and πέρα. As a preposition with gen. πέρα = 'to some point beyond'; as an adv. = 'further.' On the other hand as a prep. with gen. πέραν generally = 'on the other side of'; as an adv. (1) 'on the other side'; (2) 'to the other side' [more rarely so]. Πέρα never usurps the 'stationary' sense of πέραν; but when πέραν implies 'motion' the distinction is less clear. [Jebb, Soph. 6. C. 885. Appendix.]

586. βαίνουσα: i. e. 'advancing from their covert.'

587. μολπᾶ = -πῆ: dat. after verb of *emotion* (causal): G. Gr. § 430.

588. τοιγάρ: in consequence of Apollo's protection.

590. 596. ὅρον with ἀρότοις = 'boundary to . . .'

ἀρότοις γυῶν (Doric for γυῶν, gen. pl.) is lit. 'the plough-lands or crop-lands.' The gen. is 'descriptive'—an extension of the 'possessive,' really. Compare πεδίων δαπέδοις.

ἀμφὶ δελίου Doric for ἡλίου): κνεφαίαν ἵπποστασιν is merely a poetic periphrasis for 'westwards.' The 'stable' of course signifies the place where the Sun puts up his horses each night.

ll. 590-596 describe the western and eastern bounds, respectively, of Admetus' domain.

597. ἀμπετάστας = ἀναπετίσας) from ἀναπετάννυμι.

598-601. δέξατο = ἐδέξατο : cf. on l. 582.

The epithet ὄρτιθανῆ, though grammatically constructed with νέκυν, logically goes with ἀλόχου.

ἐκφέρεται πρός : lit. 'is impelled in the direction of' (Bayfield); so 'prompts.'

αἰδῶς is a difficult word to find an equivalent for; sometimes = *pudor*, 'shame'; sometimes *reverentia*; sometimes = 'a fine sense of honour' the absence of which would be *shameful*). Here in last sense.

602. ἀγαθός = γενναῖος, ὁ καλῶς πεφυκώς. *Nobly born* is its primary and commonest meaning in classic times. See Bayfield on *Ion* 98.

πάντα σοφίας = πᾶσα σοφία : contrast Coloss. ii. 3 'In Christ are hid all the treasures of wisdom.'

604. πρός: with dat. - 'close at': *G. Gr.* § 459 (for various uses of this prep.).

ἥσται: 3rd sing indic. of ἥμαι; imperat., ἥσο, &c.; insin., ἥτθαι; part., ἥμερος; imperf., ἥμην. Only used in pres. and imperf., but these tenses are properly the perf. and pluperf. of ἔσθμαι. Hence the true perf. meaning conveyed by the word here = 'sits enthroned' a state).

604, 605. *Mentem bona spes habet successura homini pio omnia recte.* Note the phrase κεδνὰ πράξεων involves a double reference in Greek — 'to fare well' and 'to do well.' [Consult Verrall, *Euripides the Rationalist*, p. 35.]

608-961. Fourth ἐπεισόδιον.

The king comes out of the palace, followed by attendants carrying the body of Alcestis on a bier. They are met by Admetus' father, Pheres, bringing offerings for the dead. He proffers his sympathy, but is rudely repulsed by Admetus, who abuses both his father and mother for being unwilling to die for him. Pheres replies warmly, and gets in several shrewd hits at his son's mingled cowardice and folly. He then departs, Admetus upbraiding him as he goes.

The funeral procession then moves on to its appointed place.

Next enters from within an old servant, who bitterly complains of Heracles' outrageous and unseemly conduct indoors. Heracles might at least have refrained from

getting drunk in a house of mourning! At this juncture the hero himself appears, flushed with wine, and with a crown of roses on his head. He rallies the gloomy old servant with boisterous hilarity. ‘What! must we not all die?’ cried Heracles; ‘then let us eat and drink and banish care.’

In the dialogue that follows, the attendant plainly tells Heracles that it is Aleestis that is dead. Heracles, full of remorse now that he knows all, vows he will cheat Death of his victim yet. *Exit* Heracles.

Admetus now re-enters on the scene, fresh from the funeral rites. Quite overcome by grief, he declares he will never set foot in his palace again; what comfort shall be his now? what place can he call home any more? Moreover, the contrast between his former life, and his present life, would be too terrible.

608. *πυράν* does not necessarily imply the burning of the corpse. A grave might have a *πυρά*, even though the body of the dead person was buried. [Hayley, *Class. Rev.* xii. 118.]

609. *ὑμεῖς*, ‘the Chorus,’ *ἄνδρες Φεραῖοι*.

610. *προσείπατε*: the last ‘greeting’ was the solemn farewell which always formed part of the Greek ritual for the dead. Cf. (in Latin) Catull. ci. 10:

‘Atque in perpetuum, frater, ave atque vale,’

the three final words being the actual ritual words.

ἔξιονταν ὑστάτην ἔδόν : cf. Soph. *Antig.* 807 *τὰν νεάταν ὄδόν στείχουσαν* = (‘Behold me) setting forth on my last way.’ *ὄδόν* is cognate accusative.

611-613. *καὶ μήν* : as in l. 507.

ὅπαδούς : governed by *ἔρω*.

χεροῖν : dual.

ἀγάλματα : accus. in apposition to *κόσμον*.

617. *καίπερ ὄντα* : *G. Gr.* § 358, Obs. 1. Always with a participle. Note the intentional collocation, *φέρειν* and *δύσφορα*.

619. *ἴτω* (sc. *ὁ κόσμος*), ‘to be buried with her.’

620. *ἥτις γε* : see on l. 241. In Latin, *quippe quae pro te perierit*.

προσθανε = *προέθανε*.

621. *ἔθηκεν ἄπαιδε* = *orbum reddidit*. The verb *τίθημι* is often used (much the same as *ποιεῖν*, *ποιεῖσθαι*) as = ‘to put into a certain state or condition’; often best rendered by ‘make’ in English. Cf. Homer, *Odyss.* x. 338 *σὺς ἔθηκας*

ἐταίρους, 'thou hast made my comrades swine'; *H.* vi. 139 καὶ μν τυφλὸν ἔθηκε Κρόνον παιδί, 'the son of Cronos made him blind.'

εἰασε : see *G. Gr.* p. 80 (§ 239).

623. Alcestis has, by her merits, conferred lustre upon her sex generally.

625, 628. τόνδε : Admetus.

ἵμᾶς : Pheres speaks for the whole family generally.

κάν = καὶ (even) ἐν. Cf. on l. 436.

φημί : note the somewhat stilted pomposity of Pheres' speech—one evidently coined beforehand, and therefore a trifle formal and coldly correct in sentiment.

λύεω = λυσιτελεῖν (λυεῖν + τέλη, lit. 'pay dues') = 'to be profitable'¹.

ἢ, 'otherwise, 'or else.' So *aut* for *alioqui* in Latin.

629. ἐξ : properly used of the 'source,' here passes into idea of 'agent.' So in old English *of* = 'by,' e.g. 'smitten of God and afflicted'; 'to be seen of men' (in the Authorized Version of the Bible). [Consult Wright, *Bibl. Word Book*, s.v.]

630, 631. ἐν φίλοισι, 'among things I love' (neuter).

ἐνδύσεται : Alcestis was dead; the middle, however, is not out of place as it not only may signify an action done by oneself *to* or *for* oneself, but also (as here) denote an action done by others to oneself. The main point to remember is that the middle always refers to *self* in some connexion or other. Originally, the midd. and pass. voices were identical. Here translate, 'Never shall she be arrayed in . . .'

632. 'As commonly in Greek, the leading idea is not contained in the principal verb *ταφήσεται*, but in the subordinate clause ἐνδεής *ώντα*. The sense is, "she will not need aught of thine in the burial"' (Bayfield). The bitter sarcasm of *τῶν σῶν* is noteworthy.

633. τότε (antecedent to ὅτε, *tum . . . cum*) : emphatic by position.

χρῆ = *aparet*; χρῆν (= *χρῆν*) = *aperte* at or *apertuit*; and see note on l. 379 for difference between *χρῆν* and *χρῆν* *ἄν*.

ώλλαύμην : a good example of the imperf. denoting *likelihood*, *intention*, or *danger* in past time. Goodwin, *M. T.* § 38, quotes Eurip. *H. F.* 538 τάμ' ἔθνησκε τέκν', ἀπωλλύμην δ' ἐγώ = 'my children were *like to die*, and I *to perish*.' Similarly the present is used vividly for a future.

¹ Our idiom (as has been pointed out) is similar, when we say 'It *pays* one to do so-and-so.'

634, 635. ‘And shall you, after standing aside then and suffering another to die—me, the young, not yourself, the old—shall *you*, I say, lament my dead?’

παρέις (2 aor. part. act. of *παρίημι*) : with dative, which, as with so many compound verbs, depends less on the prep. than on the notion of the verb as a whole ('give up to' and so 'permit'). Cf. l. 501, note.

640, 641. **ὅς εἶ**, ‘your quality’ (lit. ‘who you are’ = *οἵος εἶ*). The words do not mean *qui sis*, ‘who you are’ (this would be *τίς εἶ* or *ὅστις εἶ*), but *qualis sis*.

πεφυκέναι practically = *εἴναι*.

642. **ἢ τάρα** (= *τοι ὄρα*) : one of the seven lines in Euripides which begin with *ἢ τάρα* (combined thus by erasis) = ‘Surely, methinks . . .’

διαπρέπεις : **δά** gives the idea of *distinction*, ‘are eminent among’ therefore ‘surpass’ (cf. *διαφέρειν* and *διάφορος*) ; the gen. *πάντων* is probably comparative.

643. **ὅς, quippe qui.**

ῆκω and **οἰχομαι** are presents with the force of perfects.

646, 647. **ὄθνείαν** : cf. ll. 532, 533 (where the fem. is *ὄθνεῖος*). Note in last line the sudden and dramatic change from the singular to the plural (*εἰάσατε*). The mother is included.

ἄν . . . ἄν : doubled, as so often.

καὶ . . . τε : correlative—if the text be sound. But I suspect the genuiness of ll. 646, 647. In good writers, **καὶ . . . τε** can never stand for **τε . . . καὶ** as ‘both . . . and.’ [Soph. *O. T.* 347 is certainly no exception.]

648. **καλόν** : a tertiary predicate (see note on l. 488) ; the γε further emphasizes the word, which is already emphatic by position. The **ἄν** is put close to the emphatic word.

649. **κατθανών = εἰ κατέθανες.** G. Gr. § 547.

653. **καὶ μήν = ‘and, look you.’** Introduces a further reflexion.

παθεῖν : it is necessary to remember that ‘to suffer’ is only one out of a number of meanings that *πάσχω* bears. The general notion of the word is to receive an impression X doing active work. Note the following idiomatic uses :—

τί πάθω; = ‘what is to become of me?’

εὖ (κακῶς) **πάσχειν** = ‘to be well (ill) off.’

ἢν τι πάθω = *si quid mihi acciderit.*

τί πάσχεις; = ‘what’s the matter with you?’

Here translate *experience*.

656. Translate : **ώστε οὐκ ἔμελλες καταθανεῖσθαι καὶ λείψειν ὄρφανὸν δόμον ἄλλοις διαρπάσαι.** Observe that **ώστε** is joined

with the *indic.* of an *actual*, but with the *infin.* of a *natural*, result.

μέλλω is constructed with a fut. infin. (often = Latin future partic. + *sum*) : 'it was no fate of yours to die and leave an heirless house to others—for them to despoil.'

διαρπάσαι (aor.) is the *explanatory* infin. ; cf. δῶρ' ἀθανάτων, οἵα διδοῦσιν ἔχειν, 'gifts of immortals, such as they give men to hold.'

658. με : this word is taken out of its proper clause, in order to be brought prominently up to the front—here as object of ἐρεῖς = 'you shall certainly never say of me that it was because I dishonoured your old age that you gave me up to die.' For the transposition of με cf. Gen. i. 4 'God saw the light that it was good' = 'God saw that the light was good', and see note on l. 280. Notice that in this sentence the emphasis, as so often in Greek, falls on the *participle* ἀτιμάζοντα.

Admetus is arguing that Phereus has no excuse for his conduct; certainly he cannot plead any disrespect on his son's part.

659. δστις = *quippe qui*.

660. ἦ or ἦν imperf. (1st pers.) of εἰμί (*sum*). Note ἦ δ' ὅς = 'said he'; ἦ δ' ἦ = 'said she.' Be careful not to confuse ἦ = *quam*, 'than'; ἦν = ἔαν; and the ἦ which means 'verily' (*vere*).

661. ἐλλάσσω (like *muto* in Latin) has two senses: (1) to give in exchange; (2) to take in exchange. Used absolutely, with reference to place = 'to go to.'

τοιάνδε: emphatic; 'and *this* is the return you make me!'

662. οἰκέτ' ἀν φθάνοις φυτεῖων = 'you have no time to lose in begatting.' 'you can't be too quick to beget . . .'; Latin *non praeveni s' occasio m.* Cf. the phrase in Plato οὐκ ἀν φθάνοις ἀκοίων = 'listen at once' (lit. 'you cannot be too quick to listen').

φθάνω is 'to get the start of,' 'do a thing *first*.'

663. οἱ γηροβοσκήσοντι: the relative + fut. ind. often expresses purpose (Latin subjunctive): G. Gr. § 364 (b). The fut. indic. is used even in past time; negative μὴ.

664. περιστελοῦπι: viz. in a winding-sheet, ready for the πρόθεσις (laying-out) upon the κλίνη (couch); cf. Becker, Charicles, pp. 346 sq.

665. οὐ . . . μὴ θάψω: the subj. (generally aor.) and sometimes fut. indic. are joined with the double negative οὐ μὴ to express a *strong denial*; cf. Soph. Phil. 103 οὐ μὴ πίθηται (aor. subj.) = 'he will *never* listen'; ibid. Elect. 1052 οὐ σοι μὴ

μεθέψομαι ποτε fut. ind.) = 'follow you I never shall.' It should be noted that when *οὐ μή* stands with fut. indic. it can express either (1) a *prohibition*—if joined with 2nd pers.; or (2) *denial*—if with 1st or 3rd pers. [For interesting discussions of this construction consult Goodwin, *M. T.* App. 2, and Jebb, Appendix to his edition of Soph. *Elect.* pp. 214-217.]

666, 667. *τούπι σ'* = τὸ ἐπὶ σέ, *quod ad te attinet*. Note that the accus. is adverbial accus. of reference: *G. Gr.* § 382.

τυχών: causal use of part., for the gen. cf. *G. Gr.* § 327*.

αὐγάς: sc. ήλιον.

669. *μάτην*: emphatic by position.

εὔχεμαι: c. infin. : *G. Gr.* § 330.

671. *ἴάν* (*ἥν*) is constructed with a subjunctive in *general conditions* when pres. or fut. time is indicated; *εἰ* + opt. when past time is spoken of: *G. Gr.* § 354*. Translate, 'if ever death come.'

673, 674. 'Pause, for the present sorrow is enough, Admetus! nor provoke your father's heart.' For *μή* + subj. in prohibitions cf. *G. Gr.* § 341 (b). Remark that *παροξύνης* is 1 aor. subj. act. (not *present*).

παῦσαι: 1 aor. imperat. aet. χ *παύσαι*: 3rd sing. 1 aor. opt. act.

675. 'Whom do you make bold to be upbraiding thus? Some Lydian or Phrygian slave of yours?' 'Lydian,' like 'Phrygian,' was a term for the lowest class of slaves. The free Greek had a healthy contempt for the cringing Asiatic, as is well shown in Aristoph. *Ares* 1244 φέρ' ἵδω, πότερα Λυδὸν ἢ Φρύγα ταῦτὶ λέγουσα μορμολύτιεσθαι δοκεῖς; = 'what! am I a Phrygian or Lydian that you think to scare me thus?' (an obvious reference to the passage in the *Alcestis*).

677, 678. 'These two lines,' says Hayley, 'are an echo of a favourite formula of Attic law.' ('Compare Acts xxii. 28.' [S.T.])

680. *φίπτων* (pres.) is contrasted with *βαλάν* (aor.). The sense is as follows: 'Insolent youth! you fling your taunts at me, do you? Nay, but you shall not get off scot-free after having fired your shot!' *βαλάν* is used either absolutely or with *λόγους* understood; the *οὐ* goes with *οὐτας*, lit. 'not thus,' i.e. *non impune, non illaesus*.

682. *καθρεψα* = καὶ ἔθρεψα.

οὐχ goes with *όφειλω*.

683. *πατρῶον*, like 'ΕΛΛηνικόν, is another example of 'tertiary' predicate = 'it was not from my sires, no, nor yet from Hellas, that I received this custom—to wit, that fathers....'

685. A man's happiness or unhappiness is purely his own concern. ('Cf. Prov. ix. 12.' [S. T.])

686, 687. χρῆν : cf. on ll. 379, 633.

ἥμῶν : gen. of origin = 'from me.'

ἀρχεῖν with gen. because it involves idea of being master of (a thing or person).

πάρα (note accent) : see on l. 483.

689-691. τί (lit. in *respect to* what) = 'how?' 'what?'

τοῦ ; = *tívos* ;

τοῦδ' ἀνδρός = ἐμοῦ ; cf. ll. 331, 636.

οὐδέ : sc. θανοῦμα. Note that πρό and ὑπέρ are here practically identical in meaning.

χαίρειν : sc. φᾶς ὑπάντα.

692, 693. To the Hellenic mind the thought of death was one of unrelied gloom. 'Better,' says Achilles, 'be the meanest thrall on earth, than be king among the shades.' For the thought of l. 693 cf. Homer, *Od.* xix. 323 ἀνθρώποι μιν οὐάδει τελέθουσι = 'men live but a brief span'; Job viii. 9 'our days upon earth are a shadow'; Eurip. *Orest.* 1523 πᾶς ἀνήρ, καὶ δοῦλος γὰρ τις, ηὔτε τὸ φᾶς ὑπέρ = 'every man, be he but a slave, rejoices to behold the light.' Read Claudio's speech in Shakespeare's *Measure for Measure* Act III. sc. i, 118 foll., beginning, 'Ay, but to die, and go we know not where.'

κάτω : viz. in Hades. Cf. Swinburne, *Garden of Proserpine*:

'Only the sleep eternal
In an eternal night.'

694. τὸ μὴ θανεῖν : verbs of *presenting*, *refusing*, *forbidding*, &c., take μὴ or τὸ μὴ with infin.: *G. Gr.* § 539 5. Cf. note on l. 11. As διαιρίχομαι (lit. 'to fight eagerly,' 'to contend') is practically one of the above class of verbs, it takes their construction. Translate, 'you kept struggling your hardest to ward off death, gave your allotted destiny the go-by, and are alive; but her you killed.'

696. εἴτα well echoes the tone of fine indignation thrown by Pheres into his conclusion.

697. λέγεις = 'you talk of'; a colloquial use. So *narrare* in Latin.

ἥστημένος with a gen. because of the idea of *comparison* involved: *G. Gr.* § 411, where a list of such words is given.

698. τοῦ καλοῦ νεανίου is in apposition to σοῦ.

699-701. Note the bitter irony of these words. 'Wisely have you found [a way] never to die....' ὥστε μὴ θανεῖν is a consecutive clause standing as object to ἔφηντες.

τὴν παροῦσαν γυναικα, *uxorem quae pro tempore fuerit* = 'your wife for the time being.'

καὶ τ' = *καὶ εἴτα*.

702. **μή**, not **οὐ**, because **οὐ** is the negative in a particular, **μή** in a general, signification. Thus

ὅς οὐ πιστεῖαν is *qui non credit* = 'the (particular) man who actually does not believe.'

ὅς μὴ πιστεύειν = 'any man that [such a man as] does not believe.'

703-705.

'Crouch and be silent, craven ! comprehend
That if thou lovest so that life of thine,
Why, everybody loves his own life too :
So, good words, henceforth ! if thou speak *us* ill,
Many and true an ill thing shalt thou hear.'

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σίγα: imperat. of **σιγάω** **χ σίγα**, adv. = 'silently.'

Note that in Greek **καλῶς** (**κακῶς ἀκούειν** (**κλίνειν**) = 'to be well / ill, spoken of' = Latin *bene male, audire* (pass. of **εὖ** or **κακῶς λέγειν** = 'to speak well or ill of').

706. **πλείω** = 'more' than is fitting, 'too much.' Translate, 'both now and heretofore abuse has been spoken in excess,' **πλείω** being in *predicative agreement*.

707. **παῦσαι κακορροθῶν**: verbs of *ceasing* (**παύομαι**), *enduring* (**ἀνέχομαι**), take a partic. not an object infin.: *G. Gr.* §§ 330 (Obs. 5. 549 b). In this construction the partic. is regarded as a predicate adj.

708. **ώς ἔμοι λέξαντος**: the gen. absolute (in causal sense). The causal meaning is brought out all the more clearly by the addition of **ώς**: 'Say on, now that *I* have said *my* say.'

709. The sense is: 'If you don't like hearing unpleasant truths *now*, you oughtn't to have wronged me so in the past' (i.e. in the matter of Alcestis). For **χρῆν** cf. l. 379.

τάληθές = **τὸ δληθές**.

710. **ἄν** belongs to **ἔξημάρτανον**, being put early in the sentence to emphasize its conditional character.

προθνήσκων = **εἰ προῦθνησκον**.

711. **γάρ**. 'What ! is it the same thing for a *young* man and an *old* man to die ?' **γάρ**, *indignant*. [cf. Soph. *Trach.* 1124.]

712. Viz. 'We ought not to get a longer lease of life for ourselves, by sacrificing some one else.' In Latin - *unum agere vitam, non duas, nobis datur*.

713. Browning (no doubt omitting *ἄν*) renders this line as though it conveyed a taunt or imprecation :

'Go then, and outlive Zeus, for aught I care!'

But it probably conveys a studied sneer : 'To be sure, to be sure ! you will probably outlive Zeus himself !' *καὶ μήν* is not to be confused with *καίτοι*. For *ἄν* + opt. = fut. : cf. l. 48 note.

714. ἄρα for ἀράγ = -ά + ε̄ι : 2nd sing. pres. indic. midd. ἀράμει *ἀράμαι*. Be careful not to mix up the word with ἄρσ, *igitur*; ἄρα, -ne; ἄρα (noun), 'curse.'

'οὐδέν, as matter of fact ; not *μηδέν*, as matter of hypothesis.' [S. T.]

715. βίου : governed by ἐρῶντα · ἐράω . Verbs signifying *to sire*, e.g. ἐπιθυμῶ, ἐφίεμαι, &c., govern an *objective gen.*

γάρ = 'yes, for ...'

716. ἀλλά . . . 'What ! are not *you* burying yonder corpse in place of *yourself* ?'

717. σημεῖα : accus. in apposition to *τεκρόν* in l. 716, 'Aye, monument of *your* cowardice.' Note the emphasis here, as elsewhere in dialogue, on the personal and possessive pronouns.

718-722. πρὸς ἡμῶν lit. 'from us' = 'by us,' 'at our hands' ἀλετο being passive in idea, *πρός*, like *ἐξ*, may express the 'agent.'

φεῦ : 'bah !' expressive of indignant impatience.

εἴθε + opt. = *utinam* + pres. subj. + fut. 'wish'. Cf. l. 455, note.

ἀνδρὸς τοῦδε : cf. l. 690.

ποτέ, 'some day.'

ώς : final, like final *ώς* *ἄν* : rare in prose. See on l. 740.

θεοῦ : i.e. the sun ; cf. Eccles. xi. 7.

723. Hadley observes how bitterly Admetus takes up the form and order of his father's words. 'Dear is the light,' Pheres had said: 'base is your heart,' Admetus retorts. For ἐν ἀνδράσιν cf. ll. 630, 732 where as here *ἐν* = 'reckoned among.'

724. 'You are not carrying to burial an aged corpse i.e. Pheres himself, that you should gibe thus,' viz. I am at least alive ; I am not dead yet, but may live to avenge these jeers.

725, 726. γε μέντοι = certe tamen.

ὅταν θάνῃς : G. Gr. § 347.

For κακῶς ἀκούειν cf. note on l. 705.

727. πλέων : neut. sing. from πλέω. In the (so-called) Attic second declension adjectives like *ἴλεως* (there are but

few have no separate fem. form; but πλέας, πλέα, πλέων is the exception.

728. Alcestis, says Pheres, was not ἀναιδῆς: she was merely ἄφρων note the ἄ in ἄφρον. This heartless remark is too much for Admetus, who orders his father to leave the spot forthwith.

732. ἡ τάρα: cf. l. 642.

ἐν ἀνδράσιν: cf. l. 723. The modal use of the preposition ἐν. Lit. 'in the fashion of men' = 'worthy of the name of man.'

733. Two grammatical points should be noted here: (1) construction of τιμωρεῖσθαι, which may take two direct accusatives, viz. to take vengeance on a *person uliscor inimicum*; and to punish the *crime* done by that person. Observe that τιμωρεῖσθαι like several other verbs of legal procedure, viz. verbs of *accusing, condemning, arraigning, acquitting* usually takes a causal gen. denoting the 'charge'; and (2) εἰ + fut. ind. is often used in expressions of menace or warning: G. Gr. § 354, Obs. Cf. l. 386.

734-736. 'To perdition with you,—go! you and your consort—grow old together—childless, though your child yet lives—as you deserve!' Note the breathless energy of these lines.

χῇ=καὶ ἡ.

ἀπαιδε παιδὸς ὄντος: good example of oxymoron: cf. l. 242 note. The partic. is concessive.

τῷδε (=τῷ ἀνδρὶ τῷδε=ἐμοί): dat. governed by ταύτον: G. Gr. § 428 (d).

737. νεῖσθε - ibitis. The verb νέουμαι is generally used in a future sense. The word is not tragic; the only other places where it occurs in tragedy 'beside this place' are Soph. *Antig.* 33 and Eur. *Electr.* 723 (lyric).

χρῆν=oportebat; ἀπεῖπον ἀν=renuntiassem.

739. τοῦν=τὸ ἐν. The sentence is proverbial in cast. Cf. our 'we must take things as they come.' [Verrall, *Euripides the Rationalist*, pp. 127, 128.]

740. ὡς ἀν with a final clause, rare in prose¹: G. Gr. § 350, Obs., and § 502*.

¹ In purely final clauses Euripides appears to use ὡς 182 times, ὡς ἀν 27 times. Demosthenes uses neither ὡς nor ὡς ἀν in final clauses; Thucydides uses each, once only; while the usage of Xenophon is largely in favour of ὡς. The usual final particle in Greek is ἵνα; and Pindar is perhaps the only considerable writer who never employs that word at all. Cf. Goodwin M. T. App. 3.

For στείχωμεν /jussive subjunct. = *eamus*, : cf. *G. Gr.* § 341a.

741-746 are thus rendered by Browning :

'Unhappy in thy daring! noble dame,
Best of the good, farewell! with favouring face
May Hermes the infernal, Hades too,
Receive thee! and if there—ay, there—some touch
Of further dignity await the good,
Sharing with them, mayst thou sit throned by her
The Bride of Hades, in companionship!'

τόλμης: causal gen.: *G. Gr.* § 412; or possibly gen. of reference. In Latin we have imitations of this construction, e.g. Virgil's *laeta laborum, egregius animi*.

Hermes was called *χθονιος* because of his special duty as *ψυχαγωγός* or *ψυχοπομός*—guide of the spirits of the departed to the nether world.

κάκει=*καὶ ἐκεῖ*='even there' i.e. in the other world.

Note *εἴ τι* but *τούτων* plural, a loose construction; so *ὅστις* elsewhere refers to a plural *οὐτοι*.

νύμφῃ is of course Persephone.

747 sq. The following scene is half comic; and Heracles is little more than a tipsy buffoon, till sobered by having the news of Alcestis' death forced in upon him.

747. *πολλούς κάπο – καὶ ἀπὸ παντοίας χθονός*, 'many, and from every kind of land.' Where we should say 'many great cities,' we must write *πολλαὶ καὶ μεγάλαι πόλεις* in Greek.

751, 752. *ὅς* more usually *ὅστις*, with causal sense, = 'for he . . . '

κάτέλμησε=*καὶ ἐτόλμησε*.

ἐμείψασθαι: lit. 'to change for oneself,' so = 'to pass.' Note the concessive use of partic. *ὑρῶν*.

754. *τὰ προστυχόντα ξένια*: i.e. 'the entertainment that fell to his share' (lit. 'what met him').

755. *φέρομεν . . . ὥτρυνεν*. General conditions have (1) *ἴαν ἦν* + subj. of pres. or fut. time; (2, *εἴ*+opt. of past time. In 1 the pres. indic. follows in the apodosis—we had a good example in l. 671 of this play—because this tense implies *repetition*; in 2 the imperf. indic. (denoting past repetition). The present is an excellent example of (2).

756. **χείρεσσοι**: epic for *χερτί*; the form being used to give a mock heroic tone to the passage. Cf. l. 947 *γοινασι*. There is no reason whatever to suspect the text.

ποτῆρα . . . κίσσινον: viz. the *κισσύβιον*, a wooden bowl (usually ivy wood), with a handle.

757. The 'black mother' is the vine (*τῆς ἀμπέλου*, Scholiast).

πίνει, historic pres., 'he went on drinking.'

758. **φλόξ εἴνει** is a forcible phrase; it practically means 'the fiery liquor.' Sophocles has **φλόξ πῆματος** = **φλογερὸν πῆμα**, 'a fiery pest'; and Cicero has *incendium invidiae*.

ἀμφιβάσα, 'stole over him.' Cf. Vocab. s. v. *ἀμφιβάίνω*.

759. Myrtle wreaths for use at 'symposia,' or 'drinking-bouts,' were quite a feature in the shops at Athens.

761, 762. **μὲν . . . δέ**: a capital example of their strong adversative use; 'whereas Heracles was shouting ribald songs, we were sobbing.' Note that *ἡδε* is imperf. from *ἡδῶ* (= *ἥδω*). Do not confuse the word with *ἡδε* (= *haec*).

ἐν Ἀδμήτου: sc. *δόμου*. So in Latin 'ventum erat ad Vestae.' Cf. note on l. 359.

οὐδέν is adv. accus., **τῶν κακῶν** being object. gen. governed by *προτιμᾶν*.

763. 'We did not let our guest see that we were weeping.' For construction cf. l. 155 note. The partic. **τέγγοντες** is joined with **ἔδεικνυμεν** as though it were e. g. *φαίνομαι*.

765-767. **μὲν . . . δέ**: cf. l. 761.

768. **ἔξετενα χεῖρα**, in salutation of the dead.

770-772. **ἔρρυντο** (imperf. from *ρύνομαι*: note the doubling of the *ρ* after syllabic augment in the case of verbs beginning with *ρ*): sc. *ἡμᾶς*. The gen. is one of separation: *G. Gr.* § 410.

ἄνδρὸς ὥργας, 'her husband's fits of temper.' A homely, but most natural, touch.

ἄρα = *numine?* The emphasis falls on the adv. **δικαίως**, i. e. 'am I not justified in hating . . . ?'

773. **οὖτος**: an unceremonious form of address, used as a vocative, 'Ho, you there!' 'Sirrah!' 'Fellow!'

σεμνὸν . . . βλέπεις: cf. Luer. v. 33 *acerba tuens* = 'cruel of aspect'; and below, l. 799. **φροντίζω** = 'I consider'; the perf. **πεφρόντικα** = 'I brood' (am thoughtful). Translate, 'Why this sad and careworn look?' the perf. part. act. being used as an adjective.

776. Note the common addition of *ἀνίρ* to a noun, like **ἄνδρες στρατιῶται** = 'soldiers.' Do not translate the word by any English equivalent.

777-779. **συνωφρυμένω**: viz. 'with a cloud upon your brow.' *ὤφρις* is lit. 'eyebrow.'

ὅπως ἄν: cf. on l. 740. Euripides uses this combination

only seven times. It is still rarer with the other Tragedians.

καὶ is emphatic; cf. ll. 834, 1049. Translate, ‘really, ‘withal,’ ‘actually.’

780. οἶδας: a rare form of οἶσθα. The construction (subject of dependent verb made object of principal verb) is like ‘I know *thee* who thou art’ = ‘I know who thou art’, in New Testament. Cf. I. 280. note.

781. Observe the easy colloquial tone in which Heracles expounds his copy-book-heading philosophy. He talks like a semi-drunken Polonius. Weeklein calls attention to the *rimes* in ll. 782-785 which heighten the effect.

πόθεν γάρ; ‘how should you know?’ lit. *unde?*. The οὐ, as the accent shows, does not belong to οἴματι, but = ‘I think [that you do] not [know].’

782 791. Cf. *Anth. Pal.* xi. 61 for a free rendering into elegiacs of this passage. As it is the best commentary on this piece, I give it here:

Πᾶσι θανεῖν μερόπεσσιν ὄφείλεται, οὐδέ τις ἔστιν
αὔριον εἰ ζῆσει θνητὸς ἐπιστάμενος·
τοῦτο σαφῶς, ἀνθρώπε, μαθὼν εὑφραίνε σεαυτούν,
λήθην τοῦ θανάτου τὸν Βρόμιον κατέχων.
τέρπεο καὶ Παρίη, τὸν ἐφημέριον βίον ἔλκων,
τάλλα δὲ πάντα Τύχη πράγματα δὸς διέπειν.

‘From every human being is due the debt of death; nor is there any mortal who knows whether he shall be alive to-morrow. Learning this clearly, O man, cheer thyself, holding fast the wine-god to quench the thought of death. Rejoice, too, in the Paphian goddess viz. love while thou drawest thy brief life; but give all else to Fate’s control.’

782. Cf. I. 419.

783, 784. θνητῶν: gen. of the *part*, like *nemo mortalium* in Latin.

τὴν αὔριον μέλλουσαν is acc. of extent of time. Note that αὔριον is an adverb—τὴν αὔριον μέλλουσαν [*εἶναι ήμέραν*].

εἰ introduces the dependent question (= *num* in Latin): *G. Gr.* § 370 a. Cf. *Prov.* xxvii. 1 ‘thou knowest not what a day may bring forth.’

785. Observe that οἱ τὸ τῆς τύχης προβήσεται is the subject to ἔστι understood, ἀφανές being the complement; lit. ‘whither-fortune-will-advance [is] uncertain,’ i.e. the ways of fate are dark. So *Pind. Ol.* xii. 9 [13] τῶν μελλόντων τετύφλωται φραδαί = ‘signs of events to come are wrapped in gloom’;

Horace, *Ode* iii. 29 29 *Prudens futuri temporis exitum Caliginosam nocte premit Deus*, viz. ‘a wise Providence hides the issues of the future in thick darkness.’

787. ἐμοῦ πάρα = παρ’ ἐμοῦ. Note position of the prep. and its accent.

788, 789.

‘Count the day-by-day
Existence thine, and all the other—chance!’

R. BROWNING.

τύχης is possessive gen.; τὰ δ' ἄλλα governed by λογίζου.

790. πλεῖστον ἱδίστην: double superl.; cf. for English use Acts xxvi. 5 ‘After the *most straitest* sect of our religion I lived a Pharisee.’

δὲ καὶ = ‘moreover.’

792. τὰ δ' ἄλλ' ἔασον ταῦτα = ‘as for aught else, leave it alone’ (i.e. never mind about it).

793. εἴπερ = ‘if, as I hope.’ Cf. l. 516, note.

794. οἵματι μέν: contrast with l. 781. For οὐκούν cf. note on l. 148.

795. ὑπερβαλών = ‘having got the better of.’ If, with some editors, we read πύλας, the meaning is ‘having entered the gates of the palace again’ i.e. as we say, ‘crossed the threshold,’ or ‘crossed over the threshold’).

796-798. ‘Well I wot that theplash of wine, falling into the cup, will free you from your present sullen and self-absorbed mood.’ The gen. τοῦ νῦν κ.τ.λ. is one of separation; μετά in composition implying *change*. Observe that μεθορμύζειν (lit. ‘to unmoor’), is a nautical metaphor, and that πίτυλος is rather cunningly introduced, as it frequently means *the p'ash of oars*; here, of course, used of the drops of wine falling into the cup. πίτυλος ἐμπεσών σκύφου, lit. = ‘falling splash of wine-cup.’

799. καὶ = ‘withal,’ ‘also.’

799. θνητούς θνητὰ . . . φρονεῖν: for the collocation of words cf. Tennyson, *Locksley Hall Sixty Years after*:

‘I am old, and *think* gray thoughts, for I am *gray*.'

θνητά : cognate acc. : *G. Gr.* § 326* .2. Exactly similar construction in l. 773.

800. ως = ‘inasmuch as.’

τοῖς γε . . . = ‘for all such as are . . .’ Note the delicate use of γε, the meaning of which here, as so often, is given rather by an intonation of the voice than by an actual word.

801. ὡς; γέ ἐμοὶ χρῆσθαι κριτῆ, *me quid m iudicet*; lit. ‘to use me as judge.’ This infin. which stands absolutely in certain parenthetical phrases, qualifies or limits either some word or the whole sentence. Commonest usage, ὡς ἔπος εἰπεῖν = ‘so to speak’: *G. Gr.* § 529.

802. Heracles argues that a melancholy life is not worth living. Cf. here Martial’s well-known line *Non est rixare sed vixere vita*, i.e. life is not ‘being’ but ‘well-being.’ There is a striking parallel in Augustine quoted by Dobree, *Advers.* ‘*Sine Te vita mea non mihi vitæ sed poena videretur.*’ Note the double dactyls *οὐ βός* and *-θῶς ο β.* in this line.

803. Supply *τοιάντα* as antecedent to *οἷα*, the accus. being adverbial.

πράσσομεν: as in *καλῶς / κακῶς πράσσειν* = ‘to fare’; cf. ll. 227, 446. οὐ belongs to *πράσσομεν*. Translate, ‘our ease is not one to call for . . .’ Remember that *κῶμος* is the word from which our ‘comedy’ is derived.

806. *πένθει*: imperat.; but *πειθεῖ* 3rd sing. pres. indic. (of *πενθέω*).

δεσπόται: Admetus and Alcestis are meant.

807. I.e. what do you mean by the word ‘alive’? *τὰν = τὰ ἐν.*

808. *πι*: adverbial accus.: *G. Gr.* § 382.

εἰ μή = ‘yes, unless . . .’

810. = ‘Ought I not to have been treated kindly *αὖτοι*? ’

οἶνεκα implies ‘if it is only a question of’—here = ‘if it was naught but a dead stranger.’ In Herod. iii. 122 we have *εἴνεκέν τε χρημάτων ἀργεῖς ἀπάσης τῆς Ελλάδος* = ‘if it’s merely a question of money, you will rule all Greece’; in Demosth. *Olynth.* iii. § 14 [long ago would he have been punished *εἴνεκά γε φημισμάτων* = ‘had it depended on decrees alone.’ [*οῦνεκα* is often written *εἴνεκα*.]]

811. Carefully note the massing of the particles in this line. The effect is most powerful and striking. Translate, ‘Indeed, O yes indeed, the dead was only too truly “out of the family” (*θυραῖος*!)’ Bitterly ironical; because the corpse had left the doors (*θύραι*) of the palace, for burial.

812. *οὐκ* goes closely with *ἔφραξε* = ‘did he fail to tell me of the existence of some calamity?’ lit. ‘some calamity as existing’. A participle + noun are often to be translated by a noun + genit., e.g. *ἄμ' ἥπει ἀρχομένῳ* = ‘at the beginning of spring.’ *So a temptus Hector* = ‘Hector’s death’: *G. Gr.* § 548. Cf. Gram. Index, p. 177.

813. *χαίρων θι*: *vade atque vale*; cf. l. 323.

ἥμιν is emphatic (by position).

814. ἔδε λόγος: viz. the phrase δεσποτῶν κακά which evidently startles Heracles.

ἀρχε, 'is the herald of,' 'the prelude of.' Connect οὐ closely with θυράων.

815. The implication is: 'What you say is true enough (as to these κακά being οὐ-θυράῖα; otherwise γάρ, *I should not have been at all* (*τι*, adv. accus.) *reared at seeing you holding high revel'.*

816. ἀλλ' ἦ: cf. I. 58 note.

ὑπό: of the agent, because πάσχω is used as a passive (of ποιῶ δεινά).

817. = 'You came not at a fitting time, for us to welcome you indoors.'

ἐν δέοντι (dat. of neut. partic. of δεῖ), used as adverbial expression; δέμοις is local dat.: *G. Gr.* § 434. δέξασθαι: the explanatory infin.: *G. Gr.* § 527.

821. μὲν οὖν: *immo vero*, 'nay rather'; corrective use of the particles.

822, 823. 'What!' exclaims Heracles, in utter amazement. 'do you mean to say then. that, after *that* (ἔπειτα, viz. the death of Alcestis), you were entertaining me?'

ηδεῖτο γάρ, 'yes, for . . .' ηδεῖτο is from αἰδέομαι.

824. σχέτλιε=ἀλλιε, *infelix*.

825. ἀπωλέμεσθα (poetical for -μεθα', *actum est de n bis omnibus*. Cf. above I. 279 σεβόμεσθα=σεβόμεθα.

826. ητοθέμην ιδών, 'I remember noticing': lit. 'I noted that I saw'; cf. I. 764.

ἀλλά, 'why, yes.' The μέν need not be translated by any separate word.

827. ἔπειθε: the imperf. is often used to mark an action as merely *attempted* in the past. Here= 'tried to convince.' Cf. ἔδιδον, 'I offered' (lit. 'tried to give'): *G. Gr.* § 472.

828. λέγων . . . φέρεν: in dependent statements when the subject of the infin. is the same as that of principal verb, it is not expressed, and any predicate belonging to it is put in *nominative*. If the unexpressed subject of infin. is to be emphasized, αὐτός-*(ipse)* is used.

θυράιον: echoed from I. 811. The adj. is used predicatively here. Translate, 'saying that he was carrying a connexion to burial, outside his doors.'

829-831. βίᾳ θυμοῦ, 'in spite of my inclination.'

ὑπερβαλών: cf. I. 795.

πράσσοντος: cf. on I. 803.

κάτα=καὶ εἴτα.

κάρα . . . πυκασθείς. 'my head decked with garlands.' For

the construction of the accus. cf. in English 'he is shown the road'; in Latin *inscripti nomina regum* = 'inscribed with the names of kings.' The direct accus. after the active verb is in such constructions kept even in the passive.

832. *σοῦ τὸ μὴ φράσατ* = 'to think of your not telling me!' Exclamatory use of the infin. combined with an exclam. gen.: *G. Gr.* §§ 412, 531. A good example of both constructions not, however, in combination occurs in Aristoph. *Nub.* 818 *τῆς μωρίας τὸ Δία νομίζεν ὄντα τηλικούτονι* = 'O what folly! fancy believing in Zeus at your age!'

834. *καί*: as in l. 1049 = *tell me*; or *I wonder*. *σφε* = *aὐτὴν*.

836. *ἐκ προστίου* probably = *ἐν προστίῳ*. You will see the tomb looking at you from the suburb; that is, in other words, the tomb itself, which you look at, will be in the suburb. The Greeks, like the Romans, buried the dead in cemeteries just outside the city gates. At Athens, the ashes of those who fell fighting for their country were buried in the outer Ceramēcus, by the Dipylon gate.

837. The following speech of Heracles is finely rendered by Browning, in the passage (*Works*, vol. xi. p. 87 beginning):

O much-enduring heart and hand of mine!"

838, 839. = 'Show what kind of son Tirynthian Alcmena, Electryon's [daughter], bore to Zeus—in you.' *σε* is direct obj. of *ἔγειρατο*. *οἷον παιδῖα* is oblique predicate. 'Alcmena bore you to be a noble son' would be 'Αλκμήνη ἔγειρατό σε παιδῖα ἀγαθόν, where the predicative force of *παιδῖα ἀγαθόν* is of course clearly seen. If you will carefully think about it, it is not less clear in the case of *οἷον παιδῖα*.

841. *ἴδηται εἰς*: you might expect *ἐν τῷδε τῷ δόμῳ* but Greek idiom loves the *pregnant* construction (as it is called) of a verb of rest + a prep. of motion, e. g. *Acts* viii. 40 *Φίλιππος εὑρέθη εἰς Αζώτον*. 'Philip was lit. found into Azotus =) carried to Azotus and found there.' Cf. Gram. Index, p. 179.

842. *ὑποπρεγεῖν* is intrans., hence *χάρω* is an accus. of kindred meaning (cognate : *G. Gr.* § 326* 3).

844. *εὑρήσειν δοκῶ*: se. *ἔμε*, which need not be expressed, if the subject of principal and dependent verb is identical. Cf. note on l. 828.

845. *προσφαγμάτων*: partitive gen.: *G. Gr.* § 393. After *ἔτθιω* and *πίνω* an accus. is often used, but then these words mean to eat, or drink, all up. The *προσφαγμάτων* were offerings of food sprinkled with blood, which were laid at the tomb of the dead.

846. λοχαῖς = ἐν φέρτῃ λοχῆσαι, 'in which it is possible to lie in wait.' Join with ἔδρας = 'some secret place of ambush.'

συθείς : 1 aor. part. pass. of σεύω.

847. μάρψω . . . περιβάλω : aor. subj. governed by κανπερ (=καὶ ἑάνπερ). Ordinary future condition (ἐάν + subj. in protasis, fut. indic. in apodosis).

849. μογοῦντα πλευρά, 'rib-mauled' (Browning); πλευρά is accus. of nearer definition : G. Gr. § 383.

πρίν for περὶ ἄν : G. Gr. § 347 (3) and footnote. The omission of ἄν is poetical.

850. ἵν άμάρτω = si frustra quæsivero. [ἥν] μὴ μόλη : sc. Θάνατος.

851. τῶν κάτω : governed by δόμους; who these οἱ κάτω (di inferi precisely are, is immediately explained by Κόρης ἀνάκτος τ', viz. Persephone and Pluto. Cf. l. 358.

853. πέποιθ' ἄζειν : cf. l. 844 note. ἄνω : i. e. 'to the upper world.'

854. ὥστε : with infin. : G. Gr. § 352.

χερσίν : dat. governed by ἐν in ἐνθεῖναι.

857. ἔκρυπτε : sc. τὴν συμφοράν. The imperf. of attempted action : cf. note on l. 827.

αἰδεσθείς : causal use of part. = 'out of respect to me,' his guest.

858. τίς with Θεσσαλῶν : supply ἐστίν. 'What Thessalian, nay who out of all Greece, is more hospitable than he?'

859. οὐκ ἔρει [αὐτὶς] εὐεργετῆσαι : see on l. 828. κακόν = 'graceless,' 'thankless.'

From ll. 861-934 we have a lyrical passage, called the κορυφός or dirge, shared between chorus and actor.

861-865. στυγνάι, complement; πρόσοδοι and ὅψεις subject nominatives, the auxil. verb being omitted. 'Ah, hateful is my return! hateful the sight of my widowed palace!' Possibly, however, στυγ. πρ., and στυγ. ὅψ., are simply vocatives.

βῶ . . . στῶ . . . λέγω are all deliberative subjunctives : G. Gr. § 344 b. The negative of this subj. is always μή (as in τί δὲ μή = 'what am I not [to say]?').

πῶς ἄν ὁλοίμαν (=μην) = utinam percām ! G. Gr. 342, Obs. 3. The same formula (denoting the urgency of the wish) appears in *Medea* 97.

βαρυδαίμονα : predicative use of adj.

866. κείνων : i. e. τῶν φθιμένων, objective gen. : G. Gr. § 327*. With ἔρχεται and its gen. cf. ἔρχεται with its gen. in 715.

869. ἐπί with accus. denotes 'motion with a view to superposition.'

ἐπί with gen. denotes 'superposition with separation.'

ἐπί with dat. denotes 'absolute superposition.'

Thus, in the sentence 'a man on a hill,' *en* would be *ἐπί* + gen., but in the words, 'a crag on a hill,' *en* would be *ἐπί* + dat.

πόδα: cognate accus.; omit in translation.

870. τοῦτον ὅμηρον: viz. Alcestis. 'Admetus regards her as his pledge or security for living. But Death has robbed him of this security; so that Admetus has no longer a guarantee that his life will be spared' Hayley.

Note the double accus. after a verb of *depriving*: *G. Gr.* § 330*.

872. πρόβα = πρόβαθι = πρόβηθι: evidently Admetus shows that he can hardly bring himself to enter the palace. κεῦθος: a bare accus. denoting place 'whither'; poetic use as in l. 413; οἴκων is a gen. of definition. We should say 'into the secret recesses of the house.'

874, 875. ὁδύνας (-ης) ἔβας (-ης).

τὰν = τὴν οὐσιαν νέρθεν: Alcestis. For νέρθεν (= ἐνερθεν), we should expect κάτω, as in l. 851; but Greek idiom favours the idea of motion rather than rest in such phrases. Cf. l. 424 note.

877. The subject of the sentence is the entire clause *τὸν . . . σέ, λυπρόν* being predicate; sc. ἐστί. Note that πάντα qualifies λυπρόν adverbially (= 'most bitter').

878. δ: sc. τοῦτο. For ἥλκωσεν cf. lex. s.v. ἥλκω·.

879. The exact construction here is doubtful. On the whole it seems best to join τί closely with ἀμαρτεῖν = 'what loss (lit. to lose what) [is] a worse evil for a man than [the loss] of a faithful wife?' supplying τοῦ ἀμαρτεῖν (lit. 'than the losing'; a gen. of comparison)¹.

880. Past or present wishes are often expressed by ὡρελον, -εσ, -ε lit. = 'ought' + aor. or pres. infin.: *G. Gr.* § 342, Obs. 4. γῆμας οἰκεῖν = γῆμαι καὶ οἰκεῖν. Note the change of tense from *aor.* to *pres.* (or rather *imperf.*). The 'marriage' was one definite *act* in the past; the 'living with her' had been a *process* extending over years.

883. 'For then there is but one life, to grieve for which

¹ I have noticed a remarkable parallel to this passage in *Anth. Pal.* vii. 340:—

τί γὰρ πλέον ἀνέρι κήδους
μούνῳ ὑπὲρ γαῖης, οἰχομένης ἀλόχου;

= and to grieve for this) is a slight burden.' An unmarried man has only to be anxious for his own life; he has no second person's life to care for. Cf. Bacon, *Essays*, viii. 'Wife and children are a kind of discipline of humanity.'

$\tau\bar{\eta}s - \bar{\eta}s$. The article as relative is common in Homer. [Monro, *Hom. Gr.* § 262.]

886. θανάτοις in plur., usually of violent death.

οὐ τλητόν: sc. ἔστιν.

887. ἔξον: accus. absolute; cf. note on l. 284. Supply ήμᾶς as subject to εἶναι.

διὰ παντός (*χρόνου*): i.e. 'all one's life.'

890. πέρας . . . ἀλγέων = 'a limit to griefs.' Objective gen. because it denotes what might have been expressed as the object of a verb, viz. 'you do not limit your griefs'. γε gives just a shade of impatience to the remark.

891, 892. βαρέα: viz. ἀλγῆ.

τλῆθ' = τλῆθι, 'be brave', 'bear up.'

πρῶτος, *primus*; πρῶτον = *primum*. Note carefully the distinction: thus πρῶτος προσβάλλει, 'he is the first to attack' *primus aggreditur*; but πρῶτον προσβάλλει, 'he first attacks.' or 'he attacks for the first time': G. Gr. § 324.

893. Admetus' ίώ μοί μοι is quite inadequate to quench the prosy and inept platitudes of the Chorus, who insist on finishing their remarks.

συμφορά, κ. τ. λ., 'and one misfortune appears and crushes one man, and one another,' as Bayfield renders it. Cf. Aesch. P. V. 292 πρὸς ἄλλοτ' ἄλλον πημονὴ προπιζάει = 'trouble settles, now on one, now on another.'

895, 896. 'Ah! the long grief and sorrow for friends gone 'neath the earth.' φίλων: object. gen. γαῖαν: we should expect γαίας: but here again the accus. of motion is a thoroughly Greek idiom; cf. on l. 875.

897. με is object both to ἐκώλυσας and to ρῦψαι with latter verb = ἐμαντόν. For the infin. after verb of hindering cf. note on l. 11.

898. ἐκείνης: used of the dead 'viz. Alcestis'. Cf. Job iii. 13, 14 sqq. 'For now should I have lain down and been quiet; I should have slept; then had I been at rest': &c. τύμβου τάφρον εἰς κοίλην: i.e. 'into the deep grave.'

901. σὺν ἀν ἐσχεν = σὺν ἐσχῇ ἀν. The preposition is separated from its verb by tmesis. Note δύο ψυχάς (plural, and fem., followed by διαβάντε (dual, and masc.).

903-910. 'I had a kinsman, whose son, worthy to be lamented, died at home—an only child. But, for all that, he bore his sorrow with moderation, childless though he was,

when he was already growing grey and was far advanced in life.'

ἐν γένει : an adjective-equivalent = ἐγγενής, *cognatus*. Cf. Demosth. *Or.* 47, § 70 οὐκ ἔστιν ἐν γένει σοι η ἄρθρων, 'she is no relative of yours' lit. in blood.

ῳδόν : so often in Latin *cui=cuius*.

ἱμπας = ὅμως.

Observe the pathos implied in the position of μονόπατς, and cf. Luke vii. 12 'The only son of his mother—and she was a widow.'

There are three forms, πόρρω, πρόσω, and πόρσω : the second is the oldest ; the first is the common prose form. The gen. βότων denotes 'that in respect of which': *G. Gr.* § 413. Latin = *longe proiectus aetate*.

911, 912. σχῆμα δόμων : a stately periphrasis for δόμοι.

εἰσέλθω : 2 aor. subj., deliberative; cf. l. 863 note. So also οἰκήσω.

μεταπίπτοντος, 'now that my fortune is changing' for the worse. A metaphor from *dice*.

914. τὸ μέσον = 'the difference is great.' Lit. 'that which intervenes between my past good fortune, and my present state.' Cf. Wordsworth :

'But she is in her grave, and O
The difference to me!'

915-921. τότε μέν, 'when Alcestis was alive' X νῦν δέ in l. 922.

σύν, 'to the accompaniment of.'

ὡς : causal ' , 'inasmuch as we, the wedded couple, were of lordly birth, and sprung from noble parents on both sides.' The word εὐπατρίδης had a technical meaning in Greece; for at Athens, in old times, the Εὐπατρίδαι formed the first of the three classes into which the citizens were divided the *Optimates*, or Nobles of Rome, corresponded to them).

ἀριστέων : from ἀριστεύς.

922-925. ἀντίπαλος, 'in place of'; lit. 'wrestling against,' 'matched against' (in the πάλη or 'wrestling bout'). With λευκῶν πέπλων στολμοῖ supply ἀντίπαλοι. The gen. depends on the ἀντι-.

λέκτρων κοίτας : merely a periphrasis for λέκτρον.

¹ Many editions read ἑμερ, in which case the opt. mood is due to the Oratio Obliqua. The MSS. evidence is slightly in favour of ἡμερ.

926-929. *παρά*: lit. ‘alongside of’ = ‘contrary to,’ and so here ‘in contrast with’: *G. Gr.* § 457 (*a*). ‘In contrast to your sometime happy fortune came this grief upon you, who have never known grief; howbeit . . .’ [Hadley takes *παρά* as = ‘at the time of.’]

βίοτον means ‘enjoyment of life’ not its mere duration.

930-934. *φιλίαν*: i.e. ‘she has gone beyond the reach of your love.’

τί νέον τόδε; ‘what is there novel in this?’

παρέλυσεν: cf. l. 118, but there in a different sense. The word lit. = ‘unyoke.’

δάμαρτος: gen. of separation: *G. Gr.* § 410.

936. *τούμοῦ* (= *τοῦ ἔμοῦ* by erasis): sc. *δαιμόνος* which here = *sors*.

For *καίπερ* + partic. cf. *G. Gr.* § 358. Obs., and note on l. 2. *ὅμως*, *tamen*, though often linked with the partic., belongs, grammatically, to the leading verb, here *νομίζω*.

937. *τῆς* = *ἐκείνης*. When the art. stands as demonst. it is usually the first word in the clause; cf. l. 264 note. For the sentiment found in this line cf. Soph. *O. C.* 955 *θανοντῶν οὐδὲν ἀλγος ἄπτεται*. For the gen. see *G. Gr.* § 327*.

938. ‘She has ceased from many a trouble, gloriously.’ For *εὐκλεής* (adj. = adv.) cf. *G. Gr.* § 324 (5).

939-940. *χρῆν*, *oportebat*, ‘I ought never to have survived Alcestis, nor ought I to be living now’: such is the full force of *χρῆν*.

παρεῖς (*παρίημι*, ‘by evading destiny’); causal use of the partic. Admetus sees now, when it is too late (*ἄπτι μανθάνω*), that the death he shunned was infinitely better than his ignoble and widowed life.

942, 943. Lit. ‘Greeting whom, and accosted by whom, am I like to find glad entry (into the palace)?’ = ‘Whom shall I greet, and whose greeting will gladden my home-coming?’ A thoroughly Greek, but entirely un-English, form of expression; owing to the participial structure of the sentence, *ἀν* joined with *τύχοιμι*, but, as usual, put well in the forefront of the sentence, and then repeated later.

944. *ἥ ἐνδον ἐρημίᾳ*: to be taken closely together. This use of the adv. preceding the noun is imitated by English writers (of comparatively recent date), e. g. Byron, ‘the seed of the then world.’ In the Authorized Version of the New Testament we have ‘thine often infirmities.’

ἔξελâ from *ἔξελαίνω*: contracted fut. *ἔλω*, *ἔλᾶς*, *ἔλᾶ*, &c., in l. 951 *ἔλῶσι* is 3rd plural. Note the stages: *ἔλάσω* = *ἔλάω* = *ἔλω*. This fut. is called the *Attic* fut.

945. οὐτ' ἀν = ὅταν. For the construction of the temporal clause over-clause of time, used in a general sense cf. *G. Gr.* § 347. In Latin *quandounque conspexero*.

946. 947. ίσε: imperf. from ίσω: ίσε would be *imperat*.

αὐχηρόν: because there was no longer any mistress to see that things were kept in order.

γούναστ: Epic form.

κατά. 'in.' Note of κατά χθόνα = 'the living.' οἱ κατά χθονός = 'the dead.'

948. κλαίη, στένωσιν: dependent on οὐτ' ἀν.

οἱ δέ . . . 'and these [my thralls] bewail the kindly mistress they have lost' lit. 'bewail their mistress, what kind they have lost'. The position of δεσπότιν is similar to that of τάμα πριγμαθ in l. 280, and is to be similarly explained. See note there. οἱ δέ se. δὲ λαοι as though οἱ μέν (se. παῖδες) had gone before. [So Hadley.]

950. 'Thus will it be with me at home.' τοιάδε: viz. 'such as I have described.'

951.

'Outside—Thessalian people's marriage-feasts
And gatherings for talk will harass me,
With overflow of women everywhere.'—R. BROWNING.

For ἄλωσι see note on l. 944.

ἔξωθεν often = ἔξω: τὰ ἔξωθεν X τὰ ἐνθου: so οἱ ἔξωθεν = 'foreigners.'

ἔλαύνω, 'drive' to extremities = *harass*. 'What I see within will drive me *out*: what I hear without will drive me *in*'. [S. T.]

952, 953. ἔξανέξομαι λεύσσων: the partic. is used to complete the verbal notion after verbs of *beginning*, *causing*, *enduring*, and the like: *G. Gr.* 549 b. So in everyday English we say 'I can't bear *doing* this' or 'I can't bear *to do* this.'

954. ἔρει με not μει, observe τάδε = 'will say this of me.'

Verbs meaning *to do anything to*, *to say anything of*, a person or thing take two accusatives, τι μ' εἰργασω; — 'what did you do to me?'

For κυρεῖ ὁν, 'happens to be,' cf. *G. Gr.* 549 (a).

955-957. Thus rendered by Browning:

'See there! alive ignobly, there he skulks
That played the dastard when it came to die,
And, giving her he wedded in exchange,
Kept himself out of Hades safe and sound,
The coward! do you call that creature—man?'

Note ιδοῦ imperat. of εἰδόμην : but ιδού interjection = ecce !

ἀψυχίᾳ : causal dat.

καὶ εἴτε : introducing a bitterly contemptuous question, 'and after that . . .' Cf. I. 696.

ἀνήρ, not ἄνθρωπος, which merely signifies a 'human being.'

959. Notice that *oi* before another vowel is shortened in some words ; here scan τοῖάνδε.

πρὸς + dat. = 'in addition to.' Note that while πρὸς τούτοις = 'in addition to these things' (*præterea*), πρὸς ταῦτα = 'in regard to these things.'

960. For the comparative of ἀγαθός a number of words are employed: βελτίων, ἀμείων, λαῶν, φέρτερος, ἀρείων, κυδιῶν. In this place supply τοῦ τεθνάρα, lit. 'in what respect (adv. acc.) [is] life (=τὸ ζῆν, better for me [than death]) ?'

961. κακῶς κλύοντι: cf. I. 705 note ; for πεπραγότι I. 803 note.

962-1007. Choric Song (=Fourth στάσιμον).

'Through song, and through the heavens, have I sped ; full many a theme have I touched ; yet nought mightier than Necessity have I found—neither charm in Thracian tablets whereon Orpheus, that sweet singer, wrote : no, nor any remedy among all those that Phœbus gave Asclepius' sons, what time the god made ready his simples to solace toiling mortals. Of this sole goddess never may man approach altar or image ; sacrifice she heedeth not. Dread goddess, come not upon me with power mightier than heretofore in life !

For, of a truth, e'en Zeus, whatsee'er he ordain, hath need of thee to bring it to pass. 'Tis thou, Necessity, that dost master the iron among the Iron-folk, nor dost thou regard a stubborn heart. Thee too, Admetus, has the goddess caught in shackles that none may escape.

Yet endure ; for never wilt thou bring the dead back from the under-world, my liege, spite of all thy tears. Even the children of the immortals perish 'mid the darkness of death.

Dear was thy wife while yet she was with us ; dear will she be, though dead ; noblest of all women was she thou didst wed. Let not thy wife's tomb be regarded as the barrow of the dead that have perished ; rather be it honoured like the temples of the gods, for wayfarers to

venerate. Happily, as he treads the winding path, some one will say: "Lo, this was she that, upon a time, died for her husband, and now is a spirit blest. Hail, noble lady, and be gracious unto me!" Such the solemn words that shall greet her.'

962. 963. μούσας (= -ης) : literature in general, but specially poetry. In Greek, μουσική corresponded pretty well to what we understand by *culture* in the widest sense.

μετάρποις ἡδα ḥσσω : viz. περὶ μετεώρων ἐφρόντισα (Scholiast). Astronomy and science generally are referred to. Euripides is probably giving us a bit of autobiography here; he is known to have attended the lectures of Anaxagoras on 'natural philosophy.'

965. Ανάγκη, *Necessitas*, often personified in the poets; our 'Doom.'

967. The mythic poet and singer, Orpheus, was regarded as a founder of the art of medicine. Thrace is mentioned, because regularly regarded in ancient times as the home of 'magic.' These σανίδες were kept in a temple on Mount Haemus in Thrace, and were reputed to contain certain 'prescriptions' written by Orpheus. Cf. Seyffert, *Dict. Class. Antiq.* s. v. ORPHEUS.

τάς = ἄσ : l. 883, note.

968. Ὄρφεια γῆρας : lit. the Orphean voice, i.e. the tuneful Orpheus. Cf. Milton, *Par. Lost*, vi. 355, 'where the might of Gabriel fought' = mighty Gabriel; Pind. *Olymp.* i. 88 (= 142) ἔλευ δ' Οἰνομάου βίαν = 'he conquered mighty Oenomaus.'

969. In full: οὐδὲ [ἡῦρον φάρμακον ἐν τεῖς φαρμάκοις] ὅσα Φοῖβος ἔδωκεν Ἀσκληπιάδαις, ἀντιτεμὰν [τοῖτα τὰ φάρμακα] πολυπόνοις βροτοῖσιν. Observe ἀντιτεμῶν, which denotes the *shredling* of 'simples' or 'herbs,' to be used as a *prevention against* ἀντι- disease.

973. μόνας (= -ης) : emphatic by position. 'Doom' has no temple nor altar nor image.

974. ἔστιν = ἔξεστιν as the accent shows'.

977. τὸ πρίν : alv. accus.; cf. τὸ λειπόν, 'for the future'; τὸ νῦν, 'for the present': *G. Gr.* § 382.

978. ὃ τι νεύσῃ. In *general* relative conditions ἀντι- is often omitted in poetry, seldom in prose. νεύσῃ is aor. subj.

982 ἀποτόμου in l. 118 in different sense = *praeruptus*; lit. cut off sheer, *abrupt*, *precipitous*: so 'stern,' 'unbending.' λήματος, objective gen. after αἴδως.

984. χερῶν . . . δεσμοῖς : lit. 'bonds of hands,' viz. the

irresistible toils of Fate. The sudden change in the sense of *σύ* (or *σέ*) from 'Necessity' to 'Admetus' is noticeable.

988. *κλαίων*: a circumstantial use of the part., though whether the *modal* or *concessive* idea is the more prevalent it is difficult to say. Contrast the adverbial use of *κλαίων* = 'to one's sorrow' Χ *χαίρων* = 'to one's joy,' viz. 'with impunity.'

989. *σκότιοι* is predicative (almost = *is σκότον*), *ad Orci tenebras abeunt*: lit. 'pine away so that they are darkened in death.'

993. *πασᾶν* = *πασῶν* [γυναικῶν]. Note that *πᾶσαν* would be acc. fem. sing.

994. *ἄκοιτιν*, 'as wife.' Greek writers love the metaphor of *tying*, with reference to marriage.

997. *θεοῖσι δ' ὄμοιώς*: lit. like the gods = 'like [the temples of] the gods.' A fine example of 'brachylogy,' as it is called. Cf. Hom. *Il.* xvii. 51 *κομὰι χαρίτεσσιν ὄμοιᾶται* = 'hair like (that of) the Graces.' For the dat. after *όμοιώς* cf. *G. Gr.* § 425.

999. *σέβας ἐμπέρων*: the gen. is subjective, i.e. it denotes the person that acts or feels; *G. Gr.* § 398.

1000. *δοχμίαν*, *obliquam*. Alcestis' tomb was not on the road itself, but a little off the highway; hence to get to it one would have to turn aside by some side path, at an angle with the road.

1003. The mystic 'Orphic' doctrine is here apparent. This doctrine was responsible for at least two great contributions to religion—the belief in immortality, and (to some extent) the idea of personal holiness. [Consult Prof. L. Campbell, *Religion in Greek Literature*, pp. 244-254.]

1006. *καὶ μήν*: see l. 507. *ὅδε* : l. 136.

1008-end. Exodus or Finale.

Heracles re-enters, leading a woman veiled. After chiding Admetus for hiding Alcestis' death, he asks him to keep the veiled woman till his return. This woman Heracles affirms that he won as a prize in the games. Admetus for a long time says 'No' to this request; the woman reminds him, all too painfully, of his dead wife. At length, however, he gives a reluctant consent to Heracles' entreaty. Hereupon Heracles draws the veil from the woman's head, and declares her to be none other than Alcestis brought back from the grave itself. Thus the play ends in rejoicing.

1008. The subject to *λέγειν* and *ἐχειν* is the indef. *τίνα* understood; hence the accus. *σιγῶντα*.

1009. ὑπό : where we should say 'in.' Note ὑπό with *Dat.*

σπλάγχνα = *viscera* X ἔντερα = *lactes* ('entrails'). The *viscera* are the larger organs, heart, lungs, &c., metaphorically used like the English *heart*, as the seat of the feelings and affections. While the Greeks made the σπλάγχνα the seat of the emotions (anger, pity, &c.), the Jews placed those feelings in the ἔντερα : hence in the LXX not only σπλάγχνα but even κοιλία is used for the affections. It may be noted that in classical Greek the word σπλάγχνα is, oftener than not, used of *wrathful* feelings.

1010-1011. ἔξετάξεσθαι : lit. = 'to be scrutinized.' Supply ὦν. Cf. Plato's ἔξετάξεται παρών = 'he is proved to have been present.' Translate : 'I did claim to stand beside [you] in your troubles, and be regarded as your friend.' Note that ἔξετάξω is a favourite word with the orators, especially Demosthenes. Cf. Sandys' note on *Lect.* § 5. ἤξιον = *dignum me consilium*. τοῖς κακοῖσιν, dat. of attendant circumstances ; cf. Sph. Phil. 1387, διδάσκον μὴ θρασύεσθαι κακοῖς, 'learn to be less defiant in time of misfortune.'

1012. πρόκειμαι is the pass. of προτίθημι which is used of 'laying out a corpse' for burial.

1014. 'Pretending to be concerned for a trouble outside your doors'; lit. 'as ὡς having anxiety, so you pretended (δή), for . . .' δή = δῆθεν, scilicet.

Θυράιον πήματος : objective gen. *G. Gr.* § 397.

1017. μέρφομαι : sc. σε. παθὼν τάδε, lit. '(for) having received this treatment (at your hands).' Cf. note on I. 653. Remember that at the beginning of a sentence τί παθὼν, like τί μαθὼν, may often simply be rendered 'why?'

1018. οὐ μήν : in strong opposition to μέν (in I. 1017, 'Though I blame you, yet believe me, I do not . . .' οὐ μέντοι is another adversative of the same sort.

1019. ὥν : ταῦτα must be supplied as object of λέξω and as antecedent to ὥν. For οὖνεκα see I. 810.

1021. ἵππους. 'mares'; hence Θρήνιας is fem., ἵππος is either masc. or fem.

The spelling Θρήκιος is regular in Tragedy, Θράκιος in Thucydides and most prose writers; but in Homer and Herodotus we find the Ionic form Θρῆκιος.

Ἐξ ᾧ . . . ἔλθω, 'till such time as I come'; prospective use of subj. : *G. Gr.* § 347 2, Latin *donec pervenerit*.

1023. πράξας : conditional use = εἰ πράξαιμι, 'should I fare'; instead of bluntly saying κακῶς, Hercules substitutes δὲ μὴ τύχοιμι 'optative of wishing, negatived', lit. 'in a way which pray God I may not fare,' δὲ being adv. accus. of manner, to

be joined with a second *πράξας* which must be mentally supplied with *τύχοιμι*. Browning renders—

'But should I fare, as fare I fain would not,
—Seeing I hope to prosper and return—
Then I bequeath her as thy household slave.'

νοστήσαιμι: simple expression of wish (like *τύχοιμι*): cf. G. Gr. § 342.

1024. *προσπολεῖν*: explanatory infin.; the dat. δόμοις depends on it: G. Gr. § 426.

1025. *πολλῷ μόχθῳ*: dat. of manner: G. Gr. § 431. Translate δέ by *now* = Latin *autem*. In the next line γάρ introduces the narrative which follows; and εὐρίσκω and κομίζω are, of course, historic, and give vividness to the account: G. Gr. § 467. A good example in New Testament is ἐρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας, 'Jesus cometh and findeth His disciples sleeping' (Mark xiv. 37).

1027. *τιθέντας*, 'arranging, proposing, instituting a contest.' Note such phrases as *τιθέται νόμον*, 'to lay down a law' of a supreme legislator; *τιθεσθαι νόμον*, 'to pass a law' (of a constitutional assembly); *τιθεσθαι ψῆφον*. θέσθαι γάρ. θέσθαι may be used of *offering a prize*, and τὰ τιθέμενα of the prizes.

πόνον: in apposition to *ἀγῶνα*.

1028. *νικητήρια λαβών*, 'having won her as the meed of victory,' *νικητήρια* the plur. being in apposition to *τήνδε*.

1029. Order: *ἡν γάρ* it was permitted *τοῖς-τὰ-κοῦφα-νικῶσιν* to the winners of the easy events, i.e. running and jumping ἀγεσθαι, κ.τ.λ. The accus. κοῦφα is cognate object: G. Gr. § 326* 'c'; cf. Lat. *vicit Olympiū*. The mid. ἀγεσθαι is properly used 'to carry off as their due' lit. for themselves. The Greeks said *νικᾶν μάχην*, *ἀγῶνα*, *ἀθλον*, regularly.

1032. *ἐπ' αὐτοῖς* means either 'upon them,' i.e. in addition to them, or 'with them,' viz. as part of the prize. *αὐτοῖς* in either case refers to *βουφόρβια*.

1033. *ἡν* = *ἥν* *ἄν*. In impersonal expressions meaning *duty*, *possibility*, and the like, such as *ἔξην licuit*, *χρῆν offeruit*, *εἰκὸς ἥν aequum erat*. *ἀναγκῶν* *ἥν* κ.τ.λ., *ἄν* is omitted without change of sense; so in Latin *longum est* = 'it would be long'; *milius fuit* = 'it would have been better': G. Gr. § 356. The order is *ἥν αἰσχρὸν ἔμοι*, *ἐντυχίντι [τῇδε τῇ γνιαίκῃ]*, *πορείναι τόδε [τὸ] εὐκλεὲς κέρδος* = 'it would have been a shame for me, after having lighted upon this woman, to forego such a splendid prize. *Παρεῖναι*: see Vocab. s.v. *παρίημι*.

1034. 'The woman must be *your* care.' *σοι . . . γυναῖκα* is the subject of *χρῆ*.

1035. 1036. *κλοπαίαν*: sc. *ἀντήν*. Practically equivalent to *σὸν κλοπῆν*, thus balancing *σὸν πόνων*.

Note that *δὲ καὶ* are not used here as often = 'besides,' but *καὶ* emphasizes *σύ*: 'and, in time, *even* you . . .' For *πόνων* cf. *G. Gr.* § 431.

χρόνῳ: in prose use *ἐν*, except where (as here) the noun itself denotes time.

1038. *ἀθλίους*: the adj. *ἀθλίος* is usually of three terminations; but Euripides had a great liking for two-term adjectives, and probably took the liberty of regarding *ἀθλίος* as one of this class. He could have written *ἀθλίας*, but this would have been ambiguous.

1040. *του = τίνος* : *πρός* governs *δώμαθ'*.

1042. *εἴ πως ἔστιν* = 'if it is in any way possible.' Note accent on *ἔστιν*, and cf. l. 141, 324.

1043. *μή*, not *οὐ*, because a *class*, not an individual, is spoken of; Lat. *qui + subj.*

1044. *Θεσσαλῶν*: dependent on *ἄλλον τινα*. The clause *πολλοὶ . . . Φεραίων* is parenthetic.

1045. 'μέ for *ἐμέ* by predelision.

μηνήσκεις: sc. *με*. Translate, 'you do but put me in mind of my sorrows.' The abruptness of the two Greek words is effective here.

1046-1048. *οὐκ ἀν δυναίμην*: potential, 'I could not.'

προσθῆς cf. l. 1039 *προσκείμενοι* : *G. Gr.* § 341 b. What is the distinction between *μή + pres.* imperat. and *μή + aor.* subj.? For the dat. *νοσοῦντί μοι* cf. *G. Gr.* § 426.

ἄλις γάρ, κ.τ.λ.: cf. l. 42.

1049. *ποῦ καί*: the *καί* adds emphasis—almost a touch of fretful impatience—to the *ποῦ*, 'where *could* she live?' Cf. l. 834.

δωμάτων: partit. gen. dependent on *ποῦ*, like Latin *ubi gentium?* *ubi terrarum?* *G. Gr.* § 392.

τρέφοιτ' ἄν : potential ; *G. Gr.* § 340. So in 1046.

1050. *ὡς πρέπει*—'as is clear from her dress,' &c., *ἐσθῆτι* and *κισσῷ* are causal datives. *πρέπει*, here impers., has a personal use in l. 512.

1051, 1052. *πότερι* : almost = *num*, here.

δῆτα, 'prithees.' 'pray' = *scilicet*. A touch of scorn.

καὶ πῶς (a very different thing from *πῶς καί*) : see l. 142 note.

Remember that a Greek house was divided into two main parts, one assigned to men (*the ἀνδρωνῖτις*), the other

to women (*γυναικωνῖτις*); the latter was at the back of the house.

1054. *σοῦ*: objective gen.

1055. *εἰσβήσας*: the part. of the old 1st aor. aet., this form is used transitively = 'having caused [her] to enter . . .'

τρέφω, like *ἐπεισφρᾶ* in next line, is deliberative subj. *G. Gr.* 344 b.

1056. *καὶ πῶς*: cf. l. 1052.

τῷ λέχει: dat. dependent on the compound verb *ἐπεισφρᾶ*: cf. *G. Gr.* § 426.

κείνης, the dead Alcestis: cf. l. 898.

1057 sqq. There is no real difficulty in this passage, if the *stopping* is duly attended to. Admetus says in effect: 'I fear blame from two quarters, (1) from the citizens, who might say that I proved false to the memory of Alcestis in order to marry afresh; (2) from the dead Alcestis herself, who is surely worthy of my devotion and homage. Hence I must be extremely cautious, and take every possible care to prevent wrong constructions being put on any act of mine, however innocent.'

'In all this deeply pathetic speech,' says Sidgwick, 'the sad understatement of *ἀγία δέ μοι σέβειν*, and *τρόνουσαν*, are perhaps the most touching. Like all poets, Euripides knew that the self-control of sorrow is the most powerfully affecting.'

1062. *ἥτις ποτ' εἰ*, *quisquis es*. Tragic irony. The 'woman' is, unknown to him, his own wife.

1063. *ἰσθι ἔχοντα* = 'know that you have.' For the participial construction cf. note on l. 150.

πρὸς is adverbial = *πρὸς τούτοις*. A good example occurs in *Dem. Lept.* § 112.

ἥξει: 2 sing. perf. midd. (*pass. form*) from *ἔκειναι*, of which the act. perf. *ἔσκειναι* is the ordinary form. Conjugate thus: *ἥγμαι*, *ἥξαι*, *ἥκται*. The 3rd sing. pluperf. midd. (*pass. form*) *ἥκτο* is common enough in Homer.

δέμας: accus. of nearer definition: *G. Gr.* § 383.

Translate: 'Know that you have the same build as Alcestis, and, besides this, you resemble her in person.' The dat. *Ἀλκήστιδι* is governed by *τὰ αὐτά*: *G. Gr.* 428 (d). Latin writers have occasionally borrowed this idiom; and *idem* + a dat. (= 'same as'; more usually 'idem ac') appears in Horace, Ovid, and Lucretius.

1064, 1065. *πρὸς θεῶν*, *per deos*.

μή μ' ἔλης ἥγημένον: evidently 'says Bayfield' a pro-

verbal expression, 'lest you slay the slain.' *τρημένον* : perf. part. pass. *aἰρέω*.

1067, 1068. Cf. Psalm cxix. 136, 'Mine eyes gush out with water'; Soph. *Antig.* 803, *ἰσχειν οὐκέτι πηγὰς δίναμαι δακρύων*; and *Trach.* 852 *ἔρρωγεν παγὰ δακρύων* = 'our streaming tears gush forth.'

1070. *εὖ λέγειν*, 'to speak well of, approve.'

1071. *ἔμφρων* [England's conjecture for *εἰσάντι* of the MSS.] : sc. *ἔστι* = 'whoever is wise, prudent.'

1072. *εἰ γὰρ εἴχον* = 'O that I had' (now); an unfulfilled wish relating to the *present*. *εἰ γὰρ ἔσχον* would mean 'O that I had had . . .' past, and therefore over). Latin *utinam* + imperf. subj. X pluperf. subj. Such expressions are really the protases of conditional clauses, with apodosis suppressed: *G. Gr.* § 342.

1073. *ῶστε* : *G. Gr.* § 352.

πορεύεσθαι, i. e. 'to bring' (but *πορεύεσθαι* = 'to go') : cf. l. 443.

1075. *οἴδα* : here with infin. instead of partic., rare use.

βούλεσθαι ἄν = *ἐθούλον ἄν* in *Oratio Reeta* - 'I know you would gladly do so (viz. if you could).' For the rule as to the subordination of conditional sentences, cf. *G. Gr.* § 357', obs. 2.

ποῦ τόδε = 'what is the use (of wishing)?'

1076. Contrast the denial of a resurrection here with St. Paul's magnificent affirmation of it as the pillar and stay of Christian faith. The heart of paganism was touched with infinite sadness by the conviction, 'Death closes all' (*Mors ultima linea rerum*); the counter-thought, *Mors ianua vita*, though dimly apprehended by the nobler spirits of antiquity, was finally realized in Christianity alone.

1077. *ὑπερβαίνειν* = *modum excedere*; i. e. 'grieve not or much.' *ὑπερβαίνειν* in compounds gives the idea of *transgressing a limit*.

1079. The opt. shows the purely hypothetical character of the sentence. .

1080. *ἔρως τις*: 'a sort of yearning' 'after grief'. Cf. Tennyson, *In Memoriam*, lxx.

1081-1084. *γάρ*, 'True, for . . .'

ζγει echoes the *ἔξαγει* of the preceding line.

κατί = *καὶ ἔτι*.

τὸν ἄνδρα = *ἔμε*. Cf. *τῷδε* in l. 1090.

1085. Cf. the words of the comic writer Philippides (flor. circ. B.C. 340) : *ὁ κοινὸς ἱατρὸς σε θεραπεύσει χρόνος* (= 'Time, the universal physician, will heal you'). Note the threefold

repetition of *χρόνος* ll. 1085, 1086 : most effective. Cf., for a similar repetition, the exquisite verse in Gen. xlvi. 9 · 'The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.' Cf. Soph. *Eukt.* 179 *χρόνος γάρ εὐμαρῆς θεός* = 'Time is a god who brings ease and sothes difficulties': Cie. *ad Fam.* iv. 5. § 6 · 'Nullus dolor est quem non longinqua temporis minuat ac molliat.'

1086. = 'Time? you may well say *t.m.* — if *time* means *death*!'

1087. 'A wife, and fresh marriage-ties, will stay your passionate regret' viz. for Alcestis. πέθου: governed by παύσαι (for this gen. cf. separation cf. *G. Gr.* § 410 *c*) : lit. 'will cause you direct object to cease from yearning.'

1089. γάρ: a thoroughly Greek idiom. It expresses surprise or indignation here; but it is better to leave it untranslated in English.

λέχος is nom., 'will your couch r. main widowed?'

1091. μῶν= *num?* *G. Gr.* § 344 *c*.

π: adverbial accus.

1092. ὅπουπερ: 'wherever she is' the περ (enclitic gives precision to the phrase; so ὅσπερ = 'the very one who'; ὅτε περ = 'just when'; ἐπειδή περ = quandoquidem).

Admetus realizes that his wife deserves to be honoured to the full, in her death; he must be, at all costs, loyal to her memory.

1093. 1094. 'All very noble, I grant you,' says Heracles, in effect, 'but are not your ideas somewhat Quixotic?' 'Quixotic they may be,' retorts Admetus, 'but of one thing you may be quite sure—I shall never marry again.' ως... καλῶν: there is an ellipse here of *ἴσθι* cf. Soph. *Antig.* 1063; the ως might have been absent: its presence emphasizes the point of view from which Heracles is to regard the matter.

1095. ἐπήνεστα catching up *cirrō* just above: the aor. refers dramatically to the moment just past. The idiom is quite common in Greek, specially in dramatic dialogues: *G. Gr.* § 485. Cf. Sophocles' ἐπεξίμην τὸ βῆτέν—'I welcome the omen.' [Eust. 668] [i.e. I welcomed it as soon as heard.] S. T.] Translate, 'I praise you because you are a staunch friend to your wife'; cf. l. 58.

1096. 'Might I die, if I betray her—dead though she is!' καίπερ + concessive part.: the καὶ and περ are sometimes separated like *antequam* in Latin, e.g. καὶ γενή περ οὐσ' ὄμως

'I beseech you, though but a woman, still.' Do not confuse *καίπερ* with *καίτοι* – 'and yet.' *sed tamen*. See note on l. 2. πρόδούς = εἰ προδοῖην. Join *οὐκ* closely with *ωνταν*: the two words together = *mortuum*.

1097. εἰσω governs the gen.

1098. μή: *se. βάσον, or αἰτήσῃ, or λέγεις τοῦτο.* For an example in Greek N. T. see Mark xiv. 2; and cf. Blass, *Gram. of N. T. Greek*, p. 294.

For the position of *σε* cf. note on l. 275.

1099. καὶ μήν. 'mark you.' Cf. II. 369, 365, 653, 713 for other examples in this play.

μὴ δράσας = εὖ μὴ δρασῆς. The partic. contains the condition like προῦ ὡς in l. 1096; hence μή and not οὐ is employed: *G. Gr.* § 546.

1100. The γε lays an emphasis on the conditional participle δρῶν, and takes up the γε of the last line: 'yes, and if I do so . . .'

καρδίαν: accus. of nearer definition: cf. l. 1063 note.

1101. εἰς δέον cf. ἐν δέοεται in l. 817 note is, perhaps, intentionally vague. It = 'opportunely,' 'profitably' lit. 'with a view to meet your need'. The metaphor in πέσα is from throwing the dice, as in l. 912.

τάχα properly 'quickly,' 'soon' – ἀν = 'perhaps'; but remember that you may only use τάχι ἀν when ἀν belongs, in its usual sense, to the verb in the sentence. τάχα by itself never means *perhaps*.

1102. εἰθε μήποτε: *G. Gr.* § 342 and note on l. 1072.

1103. = 'Howbeit, you also share in my victory.' Admetus, as we see from the next line, is quite unconscious of Heracles' real meaning here.

1106. μὴ μέλλοντος – εἰ μὴ μέλλεις. The emphatic γε cannot be rendered neatly into English; its presence must be implied by a tone of the voice, or a gesture. A shrug of the shoulders—that most expressive of French idioms—will often translate the untranslatable γε.

1107. = 'It is because I *know* something εἰδάς, causal partic.) that I am so eager.' καὶ ἔτιδε. Note the emphatic position of the partic. Heracles says he has good reason for his insistence.

1108. Compare Scott, *Lady of the Lake*, v. § ix:—

'Have then thy wish! He whistled shrill,
And he was answered from the hill.'

1109. ξεθ' ἄτε, *aliquando*. 'some day.' Cf. the phrases

ἔστιν ὅς = *est qui* + subj.; εἰσὶν οἵ = *sunt qui* + subj. = ἔνοι, 'some'; ἔσθ' ὅπη, 'somewhere'; ἔσθ' ὅπως, 'somehow.'

πιθοῦ: cf. l. 1101. The force of the aor. is 'yield to me this once.'

1111. οὐκ ἀν μεθείην: cf. notes on ll. 48, 52; and see infr. 1114.

1112. εἰ δοκεῖ = 'please.' Cf. *si tibi videtur*, Cie. *ad Fam.* iv. 5. § 4.

1113. μὲν οὖν, 'nay but,' corrective; cf. l. 821. σάς: emphatic, by position; cf. l. 1115.

1114. πάρα (note accent) = πάρεστιν [αὐτῆ].

1115. 'Tis your right hand alone that I trust' (*πέποιθα*, have confidence in).

1117. θήγεντις: verbs of *touching* govern a gen. because usually a part, and not the whole, is touched. If, however, the notion of *toucning* is exchanged for that *seizing the whole*, many 'contact' verbs govern an accus.

1118. καὶ δή = 'there then, I do hold it out!' to which Heracles, with almost a touch of amused impatience, replies, 'Aye, as though you were going to cut off a Gorgon's head! Have you got her?' καρατομῶν = ὡς ἀν τις καρατομῶν Γοργόνα, that is, with averted gaze. All who looked on the Gorgon's head were, according to the legend, turned into stone. (Consult Kingsley's *Heroes*.)

1119. νῦν, 'Now (that you've got her) keep her.'

1120. i. e. 'Now that you are blest indeed, abandon your sorrow.' For the gen. cf. l. 21 note.

[1123-end is translated by Dr. Verrall in his *Euripides the Rationalist*, pp. 66, 67. His comments should by all means be consulted.]

1126. τῆγδε: Heracles points to her; 'What you see is your wife,' and no φάσμα. Oblique predicate.

οὐκ ἔστιν, 'not so.'

1127. ὄρα γε μή: the note of apprehension in the final clause may be brought out in English by 'perchance.'

1128. = 'No conjurer of ghosts am I, whom you made your guest.' τόνδε = ἐμέ. ψυχαγωγόν is oblique (tertiary) predicate; note its position.

1129. Admetus reveals his intensity of feeling in this line, the broken words of which are with difficulty enunciated. 'But say—she that I buried—do I behold her—here—my wife?' Note the δάμαρτ' ἐμήν echoing the δάμαρτα σήν of l. 1126. The repetition is effective and pathetic.

1131. θίγω, προσείπω: dubitative subj.: *G. Gr.* § 344 b. Cf. l. 864 note.

1132. *πρόσειπε* like *προσείπω* in l. 1131 conveys a double sense; it not only means 'speak to,' 'address,' but it has also a secondary sense of *saying farewell*, especially to the dead the *πρότρητος* being a regular part of the ritual of the burial service : ll. 609, 610.

ὅσουν περ: cf. note on l. 1092.

1133. *ὄμμα καὶ δέμας*. 'face and form.' The periphrasis implies reverence and affection. Cf. the opening line of Soph. *Antigone*, ὦ πολὺν αὐτάδελφον Ισμήνης κάρα = 'Ismene, my sister, my own dear sister.'

1135. The ancients used to refer evil changes of fortune to the envy of the gods, who grudged mortals any excess of happiness. Read the well-known story of Polycrates of Samos in Herod. iii. 40. 'Still more remarkable, perhaps, is the alleged remark of Sappho found in Herod. i. 32.' [S. T.]

1137, 1138. For the optatives, cf. G. Gr. § 342.

οὐ φέτεσας πατέρος: cf. l. 1098. πρὸς Διός τοῦ σε σπείραντος. Note the quantity of φέτεσας poet. for φετεσας.

τάμ' = τὰ ἔμι, *frater meus*. δῆν strengthens σύ, 'it is you, and you alone, that has . . . ?'

1139. Alcestis is no longer ἔκεινη now, but *τήρης*.

1140. μάχην συνάψας: note on l. 502. The partic. is modal = 'by joining issue with . . . ?'

τῷ κυρίῳ, 'that one of the deities who had her in his power,' i.e. Death.

1141. 'This bout with Death of which you speak—where was it that you came to grips with him?' φῆς σιμβαλεῖν, sc. σε. *Ti* *t*-clauses dependent on verbs of *saying* and *thinking* take an infin. with or without an accus.: G. Gr. § 363 a. Note that φῆς is indie., φῆς subjunctive.

1142. 'At the very tomb. I rushed out of ambush, and seized him—so!' χεροῦ: Heracles with a gesture indicates how he caught Thiratos; our 'so' is less clumsy than a literal rendering.

1143. *τί* must not be so joined with *ποτε* as to be rendered 'why ever,' which is a vulgarism in English; the *ποτε* merely gives an intensive force to the question = 'but why, O why . . . ?' The γάρ appears to show that Admetus was still afraid something might be wrong.

For this usage of *ποτε* cf. S. ph. *Estr.* 390 ποῦ ποτε εἰ φρειῶν = 'pray, where are thy wits?' a phrase which affords a good parallel to *τί μῶπος εἴ, supra*, l. 552).

1146. Alcestis must release herself from her consecration to the lower gods. For the subjunctives with *πειν* ἀν (= Latin *future perf.*) cf. G. Gr. § 347 (3).

1148. 'And, as you are bound-to-do (*δίκαος ἄν.*, henceforth behave duly to your guests.'

Note the phrase *δίκαος εἰμι* + infin. = 'I am bound to do this or that.' Here we readily understand *ποιεῖν τοῦτο*, i.e. *ἐνσεβεῖν περὶ γένους*. Heracles reminds Admetus that his duty to his guests is, first and foremost, to treat them openly, not practise deceit upon them.

1153. For the opt. cf. l. 1137, note.

δρόμον: acc. of the cognate object: *G. Gr.* § 326*. Translate, 'Heaven bless you, and give you a safe homecoming!' lit. 'may you come on a returning course'.

1154. *τετραρχία*: in ancient times Thessaly was divided into four political divisions.

1155. *ἐπί* = 'in honour of' lit. 'on the top of'. So *ἐπὶ τῇ νικῇ χαίρειν* = 'to rejoice at the victory.' (Note the presents, *ἰστάται* and *κνισᾶν*, here.)

1156. = 'To make the altars reek with sacrifice offered in prayer' to the gods lit. 'with ox-sacrificing prayers'.

1157. *μεθηρμόσμεσθα*: perf. pass. with middle significance. Note the -σ before the term -θα: *G. Gr.* p. 50. Lit. 'I have re-arranged my life so that it may be better than my previous life.' *βίον* is direct object; *βελτίω*, tertiary predicate; while *τοῦ πρόσθεν* is gen. of comparison: *G. Gr.* § 359 2, Obs. 1. As usual in composition *μετά* denotes change.

1158. *εὐτυχῶν ἀρνήσομαι*: the idiom is quite natural: 'being happy, I shall not deny that fact' = 'I shall not deny that I am happy.' But the verb *ἀρνοῦμαι* frequently has a different construction, e.g. 'I shall deny that I did it' = *ἀρνήσομαι μὴ ποιῆσαι* (or *ὅτι οὐκ ἐποίησα*, where note the inserted negative).

1159-end. This 'stanza' ends four other plays of Euripides. *μορφαῖ κ.τ.λ.* = 'Many a guise hath deity' Verrall.

ἔτελέσθη and *ηὗρε* are gnomic aor.: *G. Gr.* § 486.

τὰ δοκηθέντα κ.τ.λ. Compare Shakespeare, *All's Well*, Act ii. Sc. i. ll. 145-147:—

'Oft expectation fails, and most oft there
Where most it promises; and oft it hits
Where hope is coldest, and despair most fits.'

SUPPLEMENTARY NOTES

(By the Rev. S. THELWALL.)



Line 50. *τοῖς μέλλουσι*, 'those that are *ripe*' for death; sc. θανάτῳ. The future after *μέλλω* refers to a *more* remote, the present (or, as here, the aorist) to less remote, contingency.

64. *πείσει* might come from *πάσχω*. Anyhow, the *σύ* is emphatic, 'thou, after all, wilt . . .' Possibly *πείσει* is used intentionally, in its double sense—'wilt yield,' and 'wilt suffer,' as now thou makest others yield and suffer.

241. *ὅστις* can very commonly be represented in English by repeating the noun, or pronoun, to which it refers. Thus, here: 'my king—a king who . . .' Cf. l. 306.

242. Cf. Dr. Bullinger's *Figures of Speech in Scripture* (London, 1898), pp. 816-818.

283. As *καταγένει* = 'to bring back from exile,' and *κατέρχεσθαι* = 'to come back from exile,' might we not render here 'left thee behind, to see'?

303. *εἴπερ*, 'if, as I assume.' Does not *περ* refer to the 1st, *τοι* to 2nd, person, in such compounds?

304. *ἀνάτχου*, 'get these children upheld,' i.e. see that they be upheld, as the authorities in this house.

309. Cf. ἡ ἐπιώντα ἡμέρα. The phrase, if used in the early morning = 'to-day,' viz. the day *succeeding to yesterday*; if at night = 'to-morrow,' the day *succeeding to to-day*.

322. *λέξομαι* = 'I shall count *myself*'; then, 'I *get* counted'; then, 'shall be counted.' In English, we can say, e.g., 'I shall *count* for dead.'

564. Is not this use of *ἐγνώρισε* noteworthy? In the only example of *γνωρίζειν* I have traced in Aesch. *P. V.* 487, the word has what seems to me its natural sense 'to make known.' I find but one example in Soph. *O. T.* 538; but there it does seem to mean 'detect,' 'get scent of.' In Euripides it occurs—apparently—nine times, in all which places except *Ion* 1567 it seems = 'recognize'; possibly, also, in the last, in the sense of 'own.' In *N. T.* (*in falor*), 'certify' will suit every instance.

565-7. Is it quite clear that *τῷ* does refer to Heracles? May not *τῷ* have a special reference to the Chorus, besides a more general one? True, a future (*αἰνέσαι*) follows δοκῶ:

but may not the sense be, · And to this or that man, indeed, I seem insane; nor will he, that so deems, commend me'?

609. ὡς νομίζεται: *q.v.* · as is legal'? In St. Luke iii. 23 does not ἐν, ὡς ἐξομίζετο = 'being, as he was legally accounted'?

641. πεφυκέναι: viz. I am not thy *born* son; thy supposititious son I might be.

657. ὁρφανόν: predicative, · a house . . . in orphanhood.'

658. Read ἔρεις γ' ἐμ', making the ἐμ' emphatic.

679. 680. Put a colon after οὐβρίζεις, and comma after καὶ and after ἥμᾶς.

689. The perfect ἥδικηκα implies · what *lasting* wrong have I done?

693. To Job viii. 9 add 1 Chron. xxix. 15.

779. ὅπως I take to refer to the *meas.*, ἵνα to the *end*.

807. Would "τι; ζῶσιν"; be allowable? = · what? "live"?

810. The exact force of οὐνεκά is, 'in the interest of.'

812. οὐκ forms a sort of compound with ἔφραξε, viz. εὐκ-ἔφραξε.

813. Cf. our, 'Go, and joy go with thee!'

911. With σχῆμα δόμων, cf. the opening of the *Ardromedae*.

915. τότε μέν perhaps refers to his *return home with his bride*: 'Time was when . . .'

921. What authority is there for ἀριστέων¹ here? Was not ἀριστεῖς particularly not, perhaps, exclusively applied to the Argonauts?

946. θέαν, 'to sit in *state*'; cf. Soph. *Ant.* 999 sq.; and in N. T. the use of παθήσεα, which usually differs from καθῆσθαι.

1032. ἐπ' αὐτοῖς I take to mean · to crown all,' i. e. as the third and highest prize.

1071. May not οἵτις εἰ σύ be an echo of ητις ποτ' εἰ σύ of l. 1062. 'whoever thou art, widowed Admetus, or any one else'?

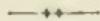
1075. ποῦ τόδε rather signifies · where is [the power to do] this?

1104. καλῶς ἐλεξεῖς: viz. · Thanks for this assurance of our oneness of feeling, that *I*, namely, share in any victory gained by *thee*.

1146. Observe difference in voice between ἀγνίσῃ in l. 76, and ἀφ-αγνίσηται ('de-consecrate herself' or 'get de-consecrated') here.

¹ Dobree's conjecture *Advers.*, vol. ii. p 74. The MSS. have ἀρισταν̄.—E.H.B.]

APPENDIX A (ll. 460-462).



A FATHER'S DEVOTION.

"How devotedly Bábar loved his son was seen a few months later, when the young man was brought back by boat from his country estate at Sambhal in the last stage of fever. The doctors were powerless, and it was suggested that nothing could save him but some supreme sacrifice to God. Bábar eagerly caught at the hope, and resolved at once to lay down his life for his son. In vain the wise men remonstrated, and begged him to give riches and treasure, or the great diamond of the Rájas—anything but himself. "Is there any stone," he answered, "that can be weighed against my son? Rather shall I pay his ransom myself, for he is in a grievous case, and my strength must bear his weakness." He entered his son's chamber, and going to the head of the bed, walked gravely three times round the sick man, saying the while: "On me be all that thou art suffering." One thinks of the great scene in *Aleestis* :—

σὺ τὸν οὐτᾶς
έτλας πόσιν ἀντὶ σᾶς ἀμεῖψαι
ψυχᾶς ἐξ "Αἰδα. κούφα σοι
χθῶν ἐπάνωθε πέσοι.

"I have prevailed," at last he was heard to cry; "I have taken it!" Indeed, in his own words: "At that moment I felt myself quite borne down, whilst he became buoyant and well. He arose in complete health, and I—I sank down in extreme illness. I called the chief men of the empire and the persons of greatest influence, and putting their hands in Humáyún's in token of investiture, I solemnly proclaimed him my successor, and assigned him the throne!."

¹ [From *Bábar: the Founder of the Mughal Dynasty*. By S. LANE-POOLE, M.A., *Rulers of India Series*. Clarendon Press.]

APPENDIX B

Shilleto's 'Adversaria in Aleestin,' transcribed by me from the margins of his copy of Dindorf's *Poetar Scenici Graeci*, now in the Cambridge University Library.

25. *ἰερῆ* = *ἱερέα*.

52. 'Estne ut Aleestis ad senectutem perventura putetur?'

56. *γράῦς* adjectivè, 'if she die when old.'

65. *τοῖος*: vide *Pr. V.* 907, 908.

77. *πρόσθε μελάθρων* aliquanto numerosius Blomf. .

142. *κατθάροι* = 'to be dead.' Vide ad *Troad.* 628.

241. *βασιλέως* (—), Aesch. *Pers.* 151.

477. *κιγχάνει δέ μν* 'Ερμῆς, *Choëph.* 622.

542. *αισχρόν τι*. Elmsl. ad *Eur. Med.* 1224, note u. Fortasse *παραὶ* scrispsit poeta.

655. *ἡν* = eram. Si hic unicus esset Euripideus locus, facile est rescribere *ἡ γεγάσ σοι*. Sed *ἡν* habet Noster *Hipp.*

1012. *Ion* 280. *Iph. Aulid.* 944.

686. Vide ad *Iph. A.* 995.

795. *πιεῖ* leg. *πίει*.

847. *περιβάλω*¹.

1106. Vide ad *Soph. Oed. T.* 335.

1118. *κιρατομῶν* palmaria emendatio est discipuli mei et amici E. D. Stone². Badhami amicum in eandem coniecturam incidisse testis est Cobet *Nor. Lect.* p. 531.

[¹ *περιβαλῶ* S *περιβαλῶν* r (with l). — E. H. B.]

[² The honour of being the first to propose this certain emendation belongs to Lobeck, in his notes on Soph. *Ajax*, 801, 802 — E. H. B.]

APPENDIX C

TEXTUAL VARIANTS.

The following are the *main* variations from Nauck's text :—

114. Λυκίαν Monk's emendation for Λυκίας
115. ἐφ' ἔδρας . . . παραλύσαι for ἐπὶ τὰς ἀνέδρους 'Αμ. δ. παραλύσαι . . . This restoration is due to Nauck.
125. ἡλθ' ἄν Monk's emendation for ἡλθεν
180. μόνον Blomfield : μόνην MSS.
182. οὐχὶ Suidas : οὐκ ἄν MSS.
185. ἔσχεν M. L. Earle : εἰχεν libri.
197. τὰν Hadley for τ' ἄν
223. τοῦτ' Monk for τοῦδ'
227. οἴα πράξεις Jacobs : οἶ ἔπραξας MSS.
291. ἱκον ἐκλιπεῖν βίον Hartung : κατθαυεῖν ἱκον βίον MSS.
314. τοίας Reiske : ποίας MSS.
321. μὴν ἐσέρχεται Kviçala for μηνὸς ἐρχεται
333. εὐπρεπῆς οὗτω Weeklein for εἰ πρεπεστάτη
341. μ' inserted by Herwerden.
361. γέρων Cobet for Χάρων
402, 414 I have omitted with Wilamowitz. In l. 409 τλάμων was added by Hermann ; in l. 411 ὅσα κακά μαι by Schmidt.
450. κυκλᾶς . . . ὥρα are Seeliger's suggestions for κύκλος . . . ὥρας.
548. εὐ I conjecture for ἵν. [I have been anticipated here by England.]
594. ὄρέων supplied by Schmidt.
655. θρόνων Schmidt for δόμων
658. ἀτιμάζοντα . . . προύδωκας instead of ἀτιμάζων τὸ . . . προύδωκά σ'.
780. οἰδας with MSS. and all best authorities for οἶσθας

797. **τρόπου** Nauck's conjecture for φρειῶν read by one MS., S).

809. sqq., lines arranged in accordance with Weeklein's suggestions.

818, 819 I have rejected with Kviçala and Weeklein.

877. **σε πάντα** Hadley's emendation for ἀντα of MSS.

883. **ὑπερ ἀλγεῖν** Hayley for ὑπεραλγεῖν

957. **κατ'** for **εἰτ'**

986. **ἄναξ** is Hayley's suggestion for ἄνω

1063. **πρὸς ηὔξαι** E. B. England's conjecture for προσήξαι

1071. **ἔμφρων** England's conj. for **εἴ σύ.**

1087. **νέοι γάμοι πόθου** Schmidt's emendation of the MSS.
νέον γάμου πόθοι.

1115. **μόνη** MSS. for **μόνον**

1118. Distributed between Admetus and Heracles according to Weil's suggestion.

1131. For **δάμαρτ' ἐμήν** I have adopted Earle's conjecture **ἐτητύμως**, believing that **δάμαρτ' ἐμήν** displaced the true reading. No doubt the eye of the scribe was caught by the words above, in ll. 1126, 1129.

1140. **κυρίω** has good manuscript authority, and is excellently supported by Verrall, *Euripides the Rationalist*, p. 68 note.

1153. **δρόμον** Wilamowitz: **όδόν** {
πόδα
δόμον} MSS.

APPENDIX D



CONDITIONAL SENTENCES¹.

There are two kinds of Conditional Sentences :

- (1) in which the condition assumes one out of two equal possibilities, and nothing is implied or known as to the fulfilment or nonfulfilment, probability or improbability, either of the condition or its opposite. Thus :—

If he did this, he did wrong.

If he is not killed, he is on his way home.

If you come, I shall be glad.

These are called open conditions.

- (2) in which the condition implies

either i) *that the assumption is opposed to a known fact (of past or present time), e. g.*

If he had died, it would have been a great blow.

If he were alive, all would be well.

or ii) *that the assumption is opposed, in greater or less degree, to probability either of fact or in the mind of the speaker (of a future time), e. g.*

If the French were to invade England, what would be the result?

These are called implication conditions.

N.B.—In Greek we have to distinguish between *particular* and *general* conditions belonging to the open kind, of past and present time, whereas in English and Latin the same formula is used for both.

¹ The fullest discussion of the Theory of Conditional Sentences is to be found in R. Horton-Smith's exhaustive treatise—the fruit of half a century's study and thought (*Conditional Sentences in Greek and Latin*, pp. xxviii, 694, Macmillan & Co., 1894).—E. H. B.]

A bald outline of the two kinds of conditional clauses, in English, Latin, and Greek, is here given :—

I. OPEN CLAUSES.

PAST.
PRESENT.

If he had anything, he gave it.
Si quid habuit or habebat, dedit or dabat.

Particular

General—

(a) $\ddot{\alpha} \pi \acute{e} \chi \nu r$, $\acute{e} \sigma \omega \sigma r$.
(b), , , $\ddot{\alpha} \chi \nu r$, $\acute{e} \sigma \delta \omega v$.

FUTURE.

If he has anything, he will give it.
Si quid habebit, dabit.

(a) $\acute{e} \dot{\alpha} \nu \pi \acute{e} \chi \eta$, $\acute{e} \delta \omega \sigma e t$.
or
 $\acute{e} \pi \acute{e} \chi \eta$, $\acute{e} \omega \sigma e t$.

II. IMPLICATION CLAUSES.

(a) If he had had anything, he would have given it.
(b) If he had been having anything, he would have been giving it.

(a) Si quidhabuisse, dolisset.

(b) $\acute{e} \dot{\alpha} \nu \acute{e} \chi \nu r$, $\acute{e} \delta \omega \sigma e \acute{a} \nu$.

(a) $\acute{e} \pi \acute{e} \chi \nu r$, $\acute{e} \delta \omega \sigma o v \acute{a} \nu$.

(b), , , $\acute{e} \chi \nu r$, $\acute{e} \delta \omega \sigma o v \acute{a} \nu$.

Si quid habeat, daret.

Non-fulfilment implied.

$\acute{e} \pi \acute{e} \chi \nu r$, $\acute{e} \delta \omega \sigma o v \acute{a} \nu$.

Improbability implied.

¹ This has, generally, a special use : Sonnenschein, *G. Gr.* § 354, *obs.*

Obs. i. In the open clauses, the protasis is expressed, both in English, Latin, and Greek, by the *indicative*, except where $\epsilon\alpha\nu$ + subj. is used, in Greek, of the future; and except also (in Greek) in the case of *general conditions*. The apodosis may be either *statement, exclamation, question, or will-speech* (wish, command, &c.)—the four possible categories of human speech.

Thus :—**IF HE DID IT,** *he did wrong.*

what a shame!

how will you act?

may I never see him again!

Also the apodosis may be in any tense, e. g.

'If the mouse is in the box, *how did it get in and how will it get out?*'

But, as a rule, the apodosis corresponds with the protasis both in mood and tense.

Obs. ii. In the implication clauses, in Latin the subj. is used both in protasis and apodosis; in Greek, the apod. always has $\delta\alpha\nu$, with the indic. of past and present time, the opt. of future. The form for the present, both in Latin and Greek, with the sense 'if he were (now) &c.', is also used for the past to denote *continuous action*, e. g. 'If he had been doing this,' &c.

APPENDIX E

Advanced students will do well to consult the following books as bearing more or less directly on the play:—

- (1) Jevons, *History of Greek Literature*², pp. 220-234.
- (2) Jebb, *Lectures on Greek Poetry* (1893), pp. 217-243.
- (3) Prof. Lewis Campbell, *Religion in Greek Literature* (1898). pp. 303-313.
- (4) Haigh, *Tragic Drama of the Greeks*, pp. 204-321.
- (5) Bishop Westcott, *Religious Thought in the West* (1891). pp. 96-141. Deals with Euripides as a religious teacher.
- (6) Munk and Verrall, *Student's Greek Tragedy* (1891), chap. iv.
- (7) Mahaffy, *Social Life in Greece*, chap. vii.
- (8) W. B. Donne, *Euripides* ('Ancient Classics for English Readers' Series).
- (9) Mahaffy, *Euripides* (Macmillan's 'Classical Writers,' 1879).

Shorter criticisms worth reading will be found in Jebb's *Attic Orators*², Vol. I, pp. xvii. xcix; Thirlwall's *History of Greece*, Vol. IV (8vo ed.), pp. 273, 274; Bury's *History of Greece* (1900), pp. 388, 389. Longinus' treatise Περὶ Ὑψοῦ ('On the Sublime') contains some sound, common-sense criticism of Euripides' poetry generally; see chaps. xv. xl (in edit. of Prof. W. Rhys Roberts, 1899). Nor should Porson's *Praelectio in Euripedem* (prefixed to the *Adversarium*, edited, after his death, by Monk and Blomfield) be forgotten.

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 27, 817; *respect*, 339; after noun *σιζυγος*, 314; after
 word of nearness, 367.

Nominative:

- for *vocative*, 569.

PREPOSITIONS.

- ἐπί with accus., 74, 666 (*τούπῃ σέ*), 835.
 ,, gen., 869 note.
 ,, ,, dat., 34, 101, 133, 148, 305 note, 361, 373, 375,
 439, 455 note, 519, 1032, 1155.
μετά with accus. (= *to fetch*), 46, 483.
διά with gen., 475, 575 note, 874.
ἐν, of time, 20, 817; of place, 22, 630, 723, 732; = *pones*,
 278; note uses in 739 (= *at*), 904 ἐν γένει = ἐγγενής,
 as in Soph. *O. T.* 1016).
ἐκ, of agent, 629.
κατά¹ with accus., 19, 515 *κατ' οἴκους*; 170, 446, 783.
 ,, gen., 163, 237.
παρά with accus., 237, 589, 926.
 ,, ,, dat., 1151.

¹ For *κατα-* in composition cf. note on l. 344.

περί with accus., 1148.

" " gen., 520 (after its case).

πρός with accus., 44 note.

" " gen., 57 note, 718, 1064.

" " dat., 29, 403, 557, 604, 959 note.

ὑπέρ, with gen., 690.

ὑπό with gen., 737, 816.

" " dat., 151, 395, 1009.

" " acc., 896.

VERBS.

Indicative :

Historic Present, 6, 757, 1026.

Pres. = fut., 477.

Imperfect of repeated action, 127, 344.

" " attempted action, 827, 857.

" " denoting likelihood, 633 note.

Fut. + relat. expressing purpose, 663.

Aorist used in irony, 258, 386, 391, 520, 1095.

" " of unfulfilled wishes, 536, 1072, 1102.

" " gnomically¹, 1162, 1163.

Perfect of completed action, 21, 78.

Infinitive :

Accus. + inf., 27, 558, 1058 (rare use).

of result, 211, 358, 1084 with *ωστε* : 480 without *ωστε*.

After verbs of preventing, 11 note, 694, 897.

Erl. gen., 278, 346, 434, 519, 657, 817, 1024, 1060.

Aorist for future, 13, 21.

Present for future, 146.

Other uses: *indirect request*, 335; *absolut.*, 801; *exclamatory*, 832.

Subjunctive :

Deliberative, 131, 215, 863, 911, 1055, 1131. [In 1. 121 we have the indirect deliberative.]

Final, 22, 74, 740.

Jussive, 219, 740.

Implying apprehension or the like, 316, 1127.

Future conditions, 56, 847, 850.

Negative commands, 250, 328, 388, 674.

¹ Employed in animated language to express general truths: Goodwin, *M. T.*, §§ 154-161.

Temporal, 145, 337 note, 363, 725, 945 note, 1022 note.
Other uses: *indefinite frequency*, 49; *in relative conditional clause, ἄν omitted*, 76.

Optative:

Pure (*expressive of a wish*), 92, 214, 272, 368, 437, 455 note, 456, 539, 627, 719, 744-6, 1023, 1137, 1153.
Potential, 140, 387, 496, 511, 1046, 1049.
 + *ἄν* (= *modest future*), 48, 54, 80, 345, 354, 489, 713, 943, 1111¹.

In general conditions, 671, 755.

Mixed conditional sentence, 540. Cf. Goodwin, M.T. § 501.
Rare usages (*without ἄν*), 52, 117 (*where see notes*).

Participle:

Causal, 624, 666, 857, 939.
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Masking a condition, 93, 197, 490, 649, 710, 1023, 1096, 1099, 1100.

Future participle expressing purpose, 364, 504.

Instead of Infinitive (*after certain verbs*), 150, 304, 444, 511, 524, 707, 763, 953 note, 1063, 1158.

With λανθάνω, τυγχάνω, κυρῶ, 58 note, 954.

Periphrastic, 123, 465.

Present participle used tentatively, 31.

Modal, 988, 1140.

Idiomatic use of part. + noun = noun + gen., 812. [Good examples in Latin occur in Livy xxvii. 29 *haec literae recitatae magnum luctum fecerunt* (= *the reading of this letter . . .*): Cic. *de Leg.* ii. 15 *poena violatae religionis iustum recusationem non habet* (= *for the violation of religion*).]

Passive used as Middle, 153.

¹ Consult Dr. B. H. Kennedy's note on p. 226 of his edition of Aesch. *Agam.* (2nd edit.). It is not always possible to draw a line of distinction between opt. + *ἄν* = modified fut., and opt. + *ἄν* in its potential sense, the fact being that the two usages are often similar, and shade off into each other.

² The asterisk denotes that *περ* or *καίπερ* is joined with the participle.

PARTICLES.

- ἀλλά in objections = *why . . .*, 58.
 ,, in requests, 541, 781.
 ,, preface assent, 826.
 ,, γάρ, 422 (= *but, inasmuch as . . .*).
 ,, οὖν concessive οὖν = *but all the same*, 363.
 ,, ἢ = *an vero?* of surprised remonstrance.
 ,, ὅμως, *nihilominus*, 218.
- γάρ, *mirantis*, 1089, 1143.
 ,, exclamatory, 308, *iδε γάρ iδε* = look, oh look!
 ,, giving the cause, 163, 179, 280 note, 739.
 ,, = *y.s. 42. 715; m. 147.* For γάρ in 781 see Vocab.
 ἄρα, inferential, 386 cf. Shilleto, note on Dem. *F. L.*
 § 177), 488, 636, 669.
- ἄρα = ἄρ' οὐ, 228, 341, 477 note, 771.
- γε with strengthening force, 376. Also limiting assent.
 41, 47, 149, 1100.
- δέ not translated, 61; δ' οὖν, *but anyhow*, 73, 850; after
 parenth. remark, to indicate recurrence to original
 subject.
- δή = *you know*, or the like, 102, 156; = *just*, 371; = *prithew*,
 537; after ἐνταῦθα, 176; with imperat. of earnest
 entreaty, 222; emphasizing pron., 233.
- δῆτα, with *impudent* questions, 530, 689, 960, 1051. In
 l. 308 it adds force to an appeal. οὐ δῆτα = *no, indeed!* 61.
- ἢ = *else, otherwise*, 628.
- ἢ μήν (strong asseveration, regularly used in oaths), 64.
 Cf. Aesch. *P. V.* 906.
- ἢ πον, in 199 = *I ween, I warrant*.
- καὶ γάρ, *enimvero*, 370, 978.
- καὶ γε = *aye, and . . .*, 41 note.
- καὶ μήν (introducing an emphatic statement), 369; in
 385, 1099 = *and yet, in truth . . .*; in 507, deictic.
- καὶ πῶς; Χ πῶς καὶ; 142 note, 1052. Cf. 1049.
- καίτοι, 290, 648. Do not confuse with καὶ μήν.
- μὲν . . . δέ, 761, 765-7.
- μὲν οὖν, corrective = *nay, rather . . .*, 821, 1113.
- νῦν, *igitur* Χ νῦν, *nunc*.
- οὔκουν and οὐκοῦν, 148 note, 794.
- ῶσπερ. *excl. as* ('an emphatic ὡς). The word must not be
 rendered 'as if.'

MISCELLANEOUS.

- ἄν, apparently misplaced, 48, 122.
 doubled, 72, 96, 464, 474, 647, 942-3.
 + πῶς (expressing wish), 864.
 in apodosis of conditional clauses, 360-1, 464, 553 7.
 563, 738, 1039, 1079.
- Aristophanes, parodies of the *Alcestis* in, 182 (cf. *Equites* 1251); 367 (cf. *Acharn.* 893); 691 (*Nubes* 1411 foll.); 847, 848 (cf. *Pax* 316).
- Attraction*, 523 note.
- Augment omitted*, 582, 598.
- Brachylogy*, 997; cf. Hor. *Od.* iv. 5. 34-5 Laribus tuem
misceat numen.
- ‘Constructio praegnans,’ 841 note. [Add following
references: Hor. *Od.* iv. 1. 9-11 in domum Pauli
commissabēre; Theocr. iii. 1 κωμάσδω ποτὶ τὰρ
‘Αμαρυλλίδα.]
- Crasis*, 45, 56, 93, 171, 188, 220, 290, 337, 539, 642,
936, 1138, &c.
- Double superlative*, 790 note; *double negative*, 79.
- εἰ = that (after verbs of ‘wondering, &c.’), 200.
 + future indicative, 386, 733, 784 (= num.).
- Epic forms*, 230, 756, 793, 947.
- ἔστι = πάρεστι, 141, 324, 486, 539, 545, 1042. In 760
 ἦν = it was possible.
 = ἔξεστι, 974. In 1033 (see note there) ἦν = ἦν ἄν, and
 in 1029 ἦν = ἔξην.
 = is alive, 517, 521.
- ἢ = ‘or else,’ 628. Cf. Eurip. *Electr.* 308. For aut = aliqui
 (in Lat.) cf. Mart. xi. 1. 6; Lucan, iv. 489.
- μή instead of οὐ: after verb of saying, 372; before ὥφελον,
 880; in ‘generic’ statements, 63, 322, 702.
- ναί, 1119; cf. Shilleto on Dem. *de F. L.*, App. C.
- Oblique Predicate*, 35, 56, 106, 257, 273, 311, 385, 489 note,
 499 note, 559, 648, 839 note, 989, 1126, 1128, 1157.
- ὅδε, deictic, 24, 34, 136, 507.
- ὅδ' ἀνήρ = ἐγώ, 331, 719, 1084.
- ώς + future participle expressing ‘purpose,’ 364.
 in dependent statement, 419, 921 (if εἶμεν be read).
 + subjunctive (final), 720: in 740, ὡς ἄν.
- πάρα = πάρεστι, 341, 1114.
- πλήν, see note on l. 17.

Prepositions after their cases. 46, 66, 483, 493, 688, 737, 787,
883.

πρίν, see 128 note, 362, 1145.

Prodelision, 176, 303, 305, 309, 1045, 1102.

σέθεν for σοῦ, 51, 518, 682, etc.

σὸν πένθος, 336. So σὸς πόθος in Homer.

Tragic irony, 1062.

Tmesis, 160, 403, 579, 901.

CHORIC FORMS¹.

ā for η, e. g. μάν for μήν, μάτηρ for μήτηρ, δυναίμαν for δυναίμην (456).

ā for ου, e. g. Ἀίδα for Ἀίδου, 436.

ει for ε, e. g. εἰν for ἐν, 436.

ου for ο, e. g. κοῦρος for κόρος.

NOTE—in 3rd plur. perf. (and pluperf.) indic. pass.

-αται and -ατο, e. g. τετάχαται for τεταγμένοι εἰσίν ;
note also ποτί for πρός ; τόν, τήν, κ.τ.λ. for ὅν, ἥν,
κ.τ.λ. ; ἔβαν for ἔβησαν.

Uncontracted forms often used, e. g. τοκέες for τοκεῖς,
and the augment in verbs is sometimes omitted.

¹ Only a few of the commonest are here given.

VOCABULARY

The 'parts' of chief irreg. verbs are given; those of compounds under simple verbs. Attic forms of futures are usually given. A few obvious compounds are omitted.

ἄ, exclamation of surprise or pain; in l. 526 of impatience; sometimes of reproof.

ἀβίωτος, -ον = **ἄβιος**, unliveable, intolerable (l. 242).

ἀγαθός, -ή, -όν, good; -noble of birth (= δ καλῶς πεφυκώς).

ἀγαλμα, τό, joy, delight.

ἄγαμαι, *imperf.* ἵγάμην, *fut.* ἄγάσομαι, I wonder (*miror*).

ἄγαμος, -ον, unmarried.

ἄγαν (Lat. *nimir*), too much.

ἄγγελλω, *fut.* ἄγγελῶ, *I aor.* ἄγγειλα, announce, report.

ἄγκαλη, the (bent) arm (*generally in plur.*).

ἄγρα, ἥ, prey.

ἄγνιζω, cleanse, consecrate (Lat. *lustrare*).

ἄγω, *imperf.* ἄγον, *fut.* ἔξω, *2 aor.* ἄγαγον, bring, lead, take; *mid.* = carry off (as a prize).

ἄγών, δ = (1) struggle, contest, race; (2) danger.

ἀγωνίζομαι, *fut.* ἀγωνίοῦμαι, *I aor.* ἄγωνισάμην, contend, fight; ἄγ. ἀγῶνα, engage in a conflict.

ἄδακρύς, -ῆν, *act.* = tearless; *pass.* = unwept. In prose ἀδάκρυτος.

ἀδελφή, sister.

ἀδικῶ (-έω), do wrong; injure (c. *accus.*).

Ἄδμήτεος, *adj.* = of, or belonging to, Admetus.

ἀδόκητος, -ον, unexpected.

ἄδω, *fut.* ἄσομαι, sing.

ἄδης (r **Ἄιδης**, -ον, δ (in lyrics **Ἄιδης** ω — gen. **Ἄΐδα**) = (1) Hades, god of the lower world (Lat. *Pluto*); (2) death.

ἄει, *adv.*, always (the first syllab'e is doubtful).

ἄειρω, αἴρω (the Attic form), *fut.* ἄρψω, *aor.* ἄρπα, raise.

ἄέλιος, Dor. for ἄέλιος, ἄλιος = sun.

ἄέλπτως, unexpectedly.

ἄξομαι (*only in pres. and imperf.*)
= fear ; shrink (*with infin.*
in l. 326).

Αθῆναι, plur. Athens.

ἀθλητής, ὁ, combatant, athlete
(*generally used of boxers, like*
'athleta' *in Lat.*).

ἀθλιός, -α, -ον, miserable.

ἀθρῶ (-έω), look, gaze at.

αἰ, αἰαῖ, a cry of sorrow
(Lat. *vae*).

αἴα, ἡ, gen. αἴης (*poët. for γαῖα,*
γῆ), earth ; land.

αἰαγμα, τό, the cry αἰαῖ =
alas !

Αιγαῖος, -ον, adj., Aegaeian.
αἰδοῦμαι (-έο-), am ashamed
(c. *inf.* = to do something,
and so do not do it ; c. *part.*
= of doing something yet
do it all the same) ; rever-
ence, revere (l. 857).

Αἰδης or **Αἰδη** : see **Ἄδης**.

αἰδόφρων, -ον, reverent.

αἰδώς, ἡ, reverence, shame
(*see note on l. 601*). [Jebb
(Soph. *El.* 249) defines αἰδώς
as respect for those opinions
and feelings of mankind
which condemn wrong-
doing ; εὐσέβεια as rever-
ence for the gods.]

αἱθήρ, -έρος, ἡ (*in Attic prose*
always ὁ), air, climate.

αἷμα, τό, blood ; *in pl.*, gouts
of blood (l. 496). Cf. Jebb
on Soph. *Ant.* 121 ; and
'cruores' in Virg. *Aen.* iv.
687.

αἵματηρός, -όν, blood-stained.

αἵμόρραντος, -ον, (*βάίνω* =
I sprinkle) blood-be-sprin-
kled.

αἰνῶ (-έω), *imperf.* ηρούν, *fut.*
αἰνέσω = praise ; consent to

(*in ll. 2, 525*) ; be content
with ; permit.

αἴπος, τό, a steep, a height ;
in l. 500 πρὸς αἴπος = uphill.

αἴρω (-έω), *imperf.* ηρούν, *fut.*
αἴρήσω, *2 aor.* εἰλον = cap-
ture ; take ; slay (l. 1065) ;
in midd. = choose.

αἰσθάνομαι, *fut.* αἰσθήσομαι,
2 aor. ησθόμην, perceive ;
learn.

αἰσχρός, -ά, -έν, shameful,
base ; *adv.* -ῶς.

αἰτῶ, *fut.* αἰτήσω, ask ; be-
seech.

αἴτιος, -α, -ον, adj., causing,
occasioning ; responsible
for.

αἰών, ὁ, life (l. 337).

Ἀκαστος. Brother of Alcestis.
ἀκλαυστος, -ον, adj., without
weeping (l. 173) ; *usual* *in* *pass.* *sense*, unwept (Lat.
indefletus).

ἀκμή, prime, bloom (*metaph.*).

ζκοιτις, -ιος, wife.

ἀκος, τό, remedy. (*Cf.* Aesch.
Choeph. 533, ἀκος τομαῖον,
i. e. an effective cure).

ἀκραιφνής, pure.

ἀκτή, shore [**✓ΑΓ**, the place
where the waves 'break'].

ἀκτίς, -ίνος, ἡ, ray (Lat.
iuscar).

ἀλγῶ (-έω), feel pain.

ἀλγος, τό, grief, pain.

ἀλγύνω, *fut.* ἀλγύνω, cause
pain ; grieve.

ἀλιμενος, harbourless (Lat.
importuosus).

ἄλις ('satis' in *Lat.*), ll. 334,
673, 1048 ; *in 907* = μετρίως.

ἄλισκομαι, *fut.* ἄλώσομαι, *2*
aor. ἔάλων, I am taken,
caught.

Ἄλκηστις. Daughter of Pe-
lias, and wife of Ad-
mētus.

Ἀλκμήνη. Mother of Hera-
cles.

ἀλλά : see Gram. Index.

ἀλλάσσω, exchange ; give in
exchange (Lat. *muto*).

ἀλλος (Lat. *alius*) ; ἀλλοτε,
at another time (l. 191) ;
ἀλλως, besides (l. 333) ;
otherwise, notwithstanding
(l. 533).

ἀλοχος, -ου, ἡ [α + λέχος, cf.
ἀκοίτης] = wife.

ἀλύπος, -ου, causing no pain.
Cf. Liddell and Scott.

ἀλύρος, -ου, unaccompanied
by the lyre (l. 447).

ἀμαρτάνω, fut. ἀμαρτήσομαι,
2 aor. ἤμαρτον, sin, err ;
with gen. = to miss ; lose
(ll. 342, 616).

ἀμείβω, exchange ; mid. =
pass (in or out, according to
context) (l. 752).

ἀμήχανος, -ου, impossible (cf.
Soph. *Antig.* 90 ἀλλ' ἀμη-
χάναν ἐρᾶς).

Ἀμμωνίς. Belonging to Am-
mōn, viz. Zeus Ammōn
(or Amūn), a Libyan deity.
The oasis of Ammon lies
north-east of the Libyan
desert.

ἀμός = ἔμός and ἡμέτερος.

ἀμουσος, -ου, unmusical.

ἀμπλακίσκω, with gen., fut.
ἀμπλακήσω, 2 aor. ἤμπλακον,
lose (ll. 242, 418, 824,
1083).

ἀμφί, as adr. = round about ;
as prep. = about (in local

sense), c. accus. (ll. 90, 582).

Cf. G. Gr. § 455.

ἀμφι-βαίνω, surround (in l. 758
the metaphor is taken from
flame 'encircling' a vessel on
the fire).

ἀμφι-βάλλω, put on, throw
round.

ἀμφίπολος, attendant, re-
tainer.

ἀμφότερος, -α, -ον (rare in
sing.) in pl. = ambo, both of
two Χ ἑκάτερος, uterque, each
one of two.

ἄνα, adr., up ! = ἄναστῆθι
(l. 277).

ἄνα-βάλλω, delay ; put off.

ἄναγκαῖος, connected (by blood) ;
lit. [connected by] necessary
[ties] (l. 533).

ἄναγκαζω, constrain, force.

ἀνάγκη, ἡ, necessity (personi-
fied in l. 965).

ἀν-άγω, bring up, train, rear.

ἀναιδεια¹, ἡ, shamelessness ;
ἀναιδῶς, adr., shamelessly ;
ἀναιδής, shameless.

ἄναξ, ἄνακτος, ὁ, king ; lord
(in l. 498).

ἄνα-πετάννυμι, fut. ἄναπετῶ,
1 aor. ἀνεπέτασα, fling open.

ἄναυδος, -ου, speechless.

ἄνεάνω, fut. ἀδήσω, 2 aor.
ἔεδον, please.

ἀν-έλπιστος, -ου, unhoped-for.

ἄνευ, prep. with gen., without.

ἀν-έχομαι, bear ; endure ; up-
hold (l. 304; see note there).

ἀν-ήλιος, -ου, sunless, gloomy.

ἀντίρ, ἀνδρός, man χ woman
= Lat. *tir* (not 'homo').

ἀνίκα, Doric for ἡνίκα.

ἀν-ίστημι, raise up (in trans.

¹ Denotes 'a cynical disregard for what men usually respect.'

tenses). (*In New Testament ἀνάστασις means Resurrection.*)

ἀν-όνητος, in l. 413 in neut. plur. = *adv.*, in vain.

ἀν-օρθω (-ώ), set right; restore.

ἀντ-έχω, continue, last; l. 337.

ἀντ-ηχώ (-ώ), re-echo.

ἀντί, prep. with gen., in return for (in l. 247), in place of (l. 524).

ἀντιάζω ('*oro atque obsecro*', in Lat.), implore.

ἀντι-δίδωμι, give instead of.

ἀντίπαλος, -ov, corresponding (to, gen.), (l. 922).

ἀντι-τέμνω, in l. 972; see note.

ἀντί-φημ, deny, gainsay.

ἀντομαι, beseech (*a dep. verb only used in pres. and imperf.*).

ἀνυδρος, -ov, waterless.

ἀνω, *adv.*, up.

ἀνωχθι, 2 sing. perf. imper. act. (*ἀνωγα*, old Epic perf.), command, bid; see l. 1044.

ἄξενος, -ov, inhospitable.

ἄξιόθρηνος, -ov, worthy of lament.

ἄξιος, -ō, -ov, worthy, adequate, deserving; *ἄξιόν ἐστι* = Lat. *expedit*.

ἄξιω (-ώ), claim (l. 1010); request; in l. 571 = deign.

ἀοιδός, δ, minstrel.

ἀπ-άγω, lead away.

ἀπαντλῶ, lighten (*lit. draw off, bale out, bilge-water from a ship*), l. 354.

ἄπας = πᾶς.

ἄπαις, gen. ἄπαιδος, childless.

ἀπ-ειμι, depart.

ἀπ-εῖπον, 2 aor., decline (l. 487); disown, renounce (l. 737).

ἀπειρόκακος, unacquainted with grief.

ἀπειρος, -ov, with no experience of.

ἀπ-ελαύνω, drive away; l. 855.

ἀπ-έρχομαι, go away.

ἀπ-εχθάνομαι, fut. ἀπεχθήσομαι, be hated, incur hatred. ἀπιστῶ (-ώ), mistrust (with dat.).

ἀπλακών (in l. 242) for ἀμπλ., metri gratiā.

ἀπό, prep. with gen., from.

ἀπο-βαίνω, turn out, result.

ἀπο-οιμάζω (ἀπ- with intensire force), loudly bewail (l. 768).

ἀποινα, -av, τά, in plur. only, punishment (l. 7) (*lit. price paid*).

ἀπ-όλλυμι, -ολῶ, -ώλεσα, ὀλώλεκα, destroy; mid. -ολοῦμαι, -ωλόμην, -όλωλα, perish.

Ἄπόλλων, -awos. Son of Zeus and Léto; god of light, healing, and music. Consult Seyffert, *Dict. Class. Antiq.* s. v.

ἀπο-μιμνήσκω, remind; mid. remember (*lit. remind oneself of*) (l. 299).

ἀπο-παύω, stop, hinder, check.

ἀπο-σπῶ (-ώ), fut. ἀποσπάσω, tear off, tear away.

ἀπο-στερῶ (-ώ), deprive; in perf. pt. pass. = bereft (l. 378). *The verb gen. denotes unlawful seizure*; cf. l. 384.

ἀπο-συλῶ (-ώ), rob, spoil.

ἀπο-σχίζω, tear off.

ἀπότομος, -ov, sheer (Lat. *praeruptus*), (ll. 118, 982). *From ἀπό + τέμνω.*

ἄρα = num, in questions, e. g. l. 477; ἄρα, igitur, in infer-

ences. [See Grammatical Index.]

ἀρώματι (-άο-), *with dat.*, curse.

*Ἀργός, gen. Ἀργούς, τό, in the Peloponnesus. [Homeric calls the district 'very thirsty,' and this is true to-day of all the Argolic plain, where the rivers are apt to run dry. Consult J. G. Frazer, *Pausanias*, vol. iii. p. 96.]

ἀργυρώνητος, -εν, bought with money; in l. 676 = a noun, slave.

*Ἀρῆς (*Epic gen.* Ἀρέος = Attic Ἀρέας), Ares, the war-god.

ἀρδην (for ἀέρδην, from αἴρω), adv., shoulder-high (l. 608).

ἀριστεύς, -έως, ὁ, prince, noble.

ἀρκῶ (-έω), fut. ἀρκέσω, be enough, suffice.

ἀρμα, -τος, τό, chariot. ἄρμιτα = chariot-horses (l. 483).

ἀρνοῦμαι (-έο-), deny (l. 1158).

ἀρνῦμαι, defective *depon*, win.

ἀρσην, male.

ἀρταμῶ (-έω), fut. -ήσω, tear in pieces.

ἀρτί, ἀρτίως, adv., just now, now. *Euripides uses ἀρτί with pres.*, ἀρτίως with past, tenses; see l. 531.

ἀρτιθανής, -ές, just dead.

ἀρχή, ή, beginning.

ἀρχω, with gen., (1) act. = rule over; (2) pass., obey; (3) mid., begin.

ἀσημός, -ον, without sign, or mark (*σῆμα*); hence obscure.

ἀσικῶ (-έω), adorn, array; mid., array oneself in (l. 161) (c. accus.).

*Ἀσκληπιάδης, patronymic, son of Asclepius. Asclepius (Aesculapius) was the founder of the art of medicine, the knowledge of which he got from his father Apollo.

ἀσπάζομαι, greet.

ἀσπονδος, libationless (ἀ + σπονδή: l. 424).

ἀσσω (also ἀίσσω), fut. ἄξω, imperf. ἥσσον, speed.

ἀστένακτος, without groaning, without a cry (l. 173).

ἀστός, ὁ, citizen, Χρέος.

ἀστυ, gen., ἀστεως, τό, city.

ἀτεκνος, -ον, childless.

ἀτη, ή, ruin.

ἀτίζω, dishonour. Rare poetic word (l. 1037).

ἀτιμάζω, fut. -άσω, slight, dishonour.

αὖ, adv., again. In l. 30 = Lat. iterum, for the second time.

αύγή, ή, ray (of the sun; Lat. iubar).

αύδω (-άω), imperf. ηύδων, fut. αύδήσω (Attic αύδάσω), say.

αύθις, adv., again; in l. 1152 = in the future.

αύλή, ή, hall (Lat. aula).

αύλός, ὁ: see note on l. 346.

αύριον, adv., to-morrow; ή αύριον, sc. ήμέρι = the morrow (l. 784); so ἐσ αύριον (l. 320).

αύτός¹, αὐτή, αὐτό, intensive adjct. pron., Lat. ipse; in

¹ This pronoun has a variety of sense and construction, which makes it one of the most remarkable words in Greek. It is used of all persons.

oblique cases generally for pers. pron., him, her, it. Cf. Goodw. *G. Gr.* § 989. *Also αὐτοῦ, adv. = illico, on the spot, there.*

αὐχῆν, -ένος, ὁ, neck.

αὐχητός, -ον, unswept, dirty (l. 947).

αὐχῶ (-έω), 1 aor., ηὐχησα = (1) boast, (2) be confident (l. 95), (3) think, expect (l. 675).

ἀφ-αγνίζω (*Lat. desecro*), fut. ἀφαγνιῶ, offer expiatory sacrifice (l. 1146).

ἀφ-αιρῶ (-έω), take away; rob a person (*τινα*) of a thing (*τι*): see l. 44.

ἀφανής, -ές, obscure.

ἀφί-ημι, imperf. ἡφίουν, fut. ἀφήσω, 1 aor. ἀφῆκα, dismiss, let alone, let be, send away.

ἀφ-ικνοῦμαι (-έο-), fut. ἀφίξομαι, 2 aor. ἀφίκομην, perf. ἀφίγμαι, arrive.

ἀφνω, adv., suddenly.

ἀφ-ορίζω, fut. ἀφοριῶ, aor. 1 ἀφώριστα, lit. mark off with limits; hence = circumscribe; in mid. = circumscribe for oneself, i.e. appropriate (l. 31).

ἀφρων (*α + φρήν*), -ον, mindless, foolish.

ἀφυκτός, -ον, from which there is no escape, inevitable.

Ἀχερόντιος, adj., belonging to Acheron, River of Woe (*ἄχος*): see note on l. 458.

ἀχθομαι, pass., with fut mid. ἀχθέσομαι, pass. ἀχθεσθήσομαι, be distressed.

ἀχθος, -όνς, τό, burden, load.

ἀ-ψυχία, ἥ, cowardice.

ἀ-ωρος, -ον (*α + ὥρα*), lit. unseasonable, before the time (l. 168).

βαίνω, fut. βήσομαι, 2 aor. ἔβην, perf. βέβηκα, go.

βαλίος, -ά, -όν, adj., dappled.

βάλλω, fut. βαλῶ, 2 aor. ἔβαλον, perf. βέβληκα, throw, fling (of words, l. 680).

βάρβιτος, ὁ and ἥ, note on l. 345.

βάρος, τό, weight.

βαρυδαίμων, -ον, ill-fated, unlucky.

βαρύνω, fut. βαρῦνῶ, weigh down, burden; mid., be grieved.

βάρυς, -εῖα, -ύ, heavy, grievous.

βασιλεῖα, queen. (N.B. Contrast βασιλείā = kingdom.)

βαστάζω, carry (of a body to burial, l. 724); support (=hold lovingly, l. 917).

βία, ἥ, force; πρὸς βίαν = βιαίως: βίᾳ, with gen., in spite of (l. 829).

βιάζομαι, compel; intrans., = press sore (l. 147).

βίος, ὁ, life.

βιοτεύω, live.

βίοτος, ὁ, life (i.e. enjoyment of life, not mere duration); never in Attic prose.

βιώ (-ώ), fut. βιώσομαι, live.

Βίστονες. Bistones, a Thracian tribe, over which Diomedes ruled.

βιώσιμος, -ον, adj., liveable, worth living.

βλέπω, look, see; cf. l. 773. Also = ζῆν, to be alive.

βλέφαρον, τό, eyelid, eye (ll. 398, 598).

βλάσκω, *fut.* μολοῦμαι, *2 aor.* ἔμολον, *perf.* μέμβλακα, come, or go.

βοῶ (-άω), *fut.* βοήσομαι, *1 aor.* ἔβόησα, cry aloud.

Βοιβίς, -ίδος, *adj.*, belonging to Boeotē, a Thessalian village.

Βοιβία (*usually* Βοιβῆς). A narrow lake at the foot of the Magnesian hills, toward the northern extremity of which lies Mount Ossa.

βόσκημα (*βόσκω*), τό, flock.

βούλομαι, *fut.* βουλίσομαι, *1 aor.* ἔβουλήθην, *γcrf.* βεβούλημαι, wish, desire; Lat. *cuius*. θέλω is merely 'I am willing.' [Cf. Shilleto, note on Dem. *de F. L.* § 26.]

βούθυτος, -ον, sacrificial (l. 1156).

βουφορβῶ (-έω), feed oxen, tend oxen as a herdsman (1. 8).

βουφόρβιον, τό, ox; *p. ur.*, herds of oxen (l. 1031).

βραχύς, -εῖα, -ύ, brief, short-lived.

βρέτας, *gen.* βρέτους, τό, image (*made of wood*, *ξέανον*: l. 974).

βροτός, δ, mortal *καθάνατος*. Contrast δ *βρότος*, gore.

βρόχος, δ, slip-knot, noose.

βωμός, δ, high-altar.

γαῖα, ή, earth, land.

γαμῶ (-έω), *fut.* γαμῶ, *1 aor.* ἔγημα, marry.

γάμος, δ, marriage. [*In l. 316 plur.*, this is usual; sing. used generally of a particular marriage of a particular person.]

γάρ¹ (cf. Grammat. Index), *conj.*, = for, in a general way (ll. 3, 163, 179, 279). But the word has many usages even in this play; (1) prefatory, like our 'Now . . .' (l. 158); (2) marks surprise (ll. 1089, 1143) like our 'what!' (3) implies assent, 'yes, for . . .' (ll. 42, 715); (4) dissent, 'no, for . . .' (l. 147); (5) in 781 emphasises a question, πάθεν γάρ; = how should you (know)?

γε, enclitic particle; emphasizing a word or phrase; often combined with other particles, as **γε μήν**, moreover; however (l. 516).

γεγώς, Attic partic. *perf.* of γίγνομαι, *for γεγονώς*.

γείνεμαι, trans. in *1 aor.* = beget; intrans. in *imperf.* and *pres.* = be born.

γίλως, -ωτος, δ, laughter.

γενναῖος, -σ, -ον, noble.

γένος, -ονς, τό, family, descent, race.

γεραῖος, -ά, -όν, aged.

γέρας, *gen.* γέρως, τό, privilege, guerdon (l. 55).

γέρων, -οντος, δ, old man.

¹ We have no one English word exactly answering to γάρ. It is a compound of γε + ἄρα. Consult Rutherford, *G. Gr.* §§ 421–423. Shilleto (note on Thuc. i. 25, § 4) has pointed out that 'for' is only a secondary sense of γάρ, which originally signified (so he thinks) 'verily,' 'soothly.'

γεύεμαι, *dep.*, taste.

γῆ, ἡ, earth.

γηραιός : see γεραῖος.

γῆρας, -ως, τό, old age.

γηράσκω, *fut.* γηράσσομαι, grow old.

γηραθίσκω (-έω), tend old age.

γηρατρόφος, -ον, *adj.*, tending old age (l. 668).

γῆρας, -νος, ἡ, voice (l. 969).

γίγνομαι, *fut.* γενήσομαι, *2 aor.*

ἐγενόμην, *perf.* γεγένημαι and γέγονα, am born, take place, prove to be (γεγενῆσθαι, l. 85). [Perf. often = am; aor. = was.]

γιγνώσκω, *fut.* γνώσομαι, *2 aor.* ἔγνων, *perf.* ἔγνωκα, know.

γλυκύς, -εῖα, -ύ, sweet.

γλῶσσα, -ης, ἡ, tongue.

γνάθος, -ου, ἡ, jaw.

γνησίως, *adv.*, genuinely (*viz.* in wedlock, l. 678).

γνωρίζω, *fut.* γνωρίω, come to know, get scent of (l. 564).

γονεύς, -έως, ὁ, father ; γόνος, -ου, ὁ and ἡ, child.

γόννη, γόνατος, τό, knee.

γόσση, -ου, ὁ, wailing.

γοῦν, *adr.*, at any rate (l. 694).

Γοργώ, -οῦς (*later* Γοργόνος).

Medusa, a female monster, with snaky tresses ; she turned all, who gazed at her, into stone.

γραῦς, γραῖος, ἡ, old woman.

γύνης, -ου, ὁ, plough-land, field (l. 590).

γυναικοπληθίς, -εῖς, *adj.*, filled with women.

γυνή, γυναικός (*note rec.* γύναι), woman ; wife.

δαιμόνιος, -α, -ον, *adj.*, pro-

ceeding from fortune, or fate.

δαιμων, δαιμόνος, ὁ, ἡ, fortune (ll. 499, 561, 935); Fortune (l. 384); spirit, super-human being (ll. 1003, 1140).

δάκνω, *fut.* δήξομαι, *2 aor.* ἔδακνον, bite ; *fut. pass.* in l. 1100.

δάκρυ, -νος, τό (*poet. for δάκρυνον*), tear ; Lat. lacruma.

δακρυρροῶ, shed tears.

δακρύω, *fut.* δακρίσω, weep.

δαμάζω (= δαμᾶ), *fut.* δαμάσω, *1 aor.* pass. ἐδμήθην, part. δημθείς ; *2 aor.* ἐδάμην, part. δαμεῖς, subdue, smite. *oi* δημηθέντες = mortui.

δάμαρ, δάμαρτος, ἡ, wife.

δάπεδον, τό, flat surface, plain ; Attic ἔδαφος.

δαφοινός, -όν, tawny (l. 581). [Homeric word : δα- = ζα-, for ζα- intensive ; φοινός is perhaps for φόνιος, gory, i.e. blood-red.]

δεδορκῶς, *pf. part.* from δέρκομαι : *perf.* (*with pres. sense*) δέδορκα, see.

δεῖ (neut. part. δέον), impers., it is necessary. In ιιοτ ἐς δέον = opportunely.

δείκνυμι, show ; *with partic.* in l. 763.

δείλαιος, -α, -ον, wretched.

δεινός, -ή, -όν, cruel, dreadful.

δεῖπνον, -ου, τό, feast, meal.

Σέμας, τό (*only in nom. and acc.*), living body X σῶμα, corpse (ll. 348, 468, 1133).

δέμνιον, τό (*rare in sing.*), bed.

δεξιός, ἄ-, -όν, right ; ἡ δεξιά, sc. χείρ = right hand (l. 193).

- δέρη, ἡ, neck.
 δεσμός, δ, fetter.
 δεσπόζω, master (*with gen.*).
 δεσποινα (fem. of δεσπότης), mistress; lady. δεσπότις, rare word for δεσποινα.
 δεῦρο, *adv.*, hither.
 δεύω, bedew.
 δέχομαι, accept, receive.
 δή, emphatic particle; denotes exactness, e.g. in l. 176 ἐνταῦθα δή = 'tum demum.' Often with superlatives, μέγιστος δή, the very greatest. May sometimes be rendered you know; but often has no exact equivalent in English.
 δῆλος, -η, -ov, clear. In l. 218 δῆλα (ἐστί) = δῆλον (ἐστί).
Δημήτηρ (= Mother-Earth), Demeter, the goddess of agriculture, and the civilization based on it.
 δημότης, -ov, δ, townsman.
 δῆτα, *adv.*, with energetic force in questions, entreaties, affirmations. (Cf. Grammatical Index.)
 δια-βαίνω, go across.
 δι-άγω, pass, lead (often with βίον).
 διάδοχος, δ, ἡ, heir, successor; adj. used as subst.
 δια-κναίω, wear away (*by scraping or rubbing*).
 δια-κωλύω, check, prevent.
 δι-αλλάσσω, perf. διήλλαχα, (1) give in exchange; (2) take in exchange (l. 14). [Usual meaning = reconcile.]
 δια-μάχομαι, -μαχοῦμαι, fight eagerly, with pertinacity; followed by infinitival accus. in l. 694.
 δια-πρέπω, surpass (*with gen.*, l. 642).
 δι-αρπάζω, -αρπάσομαι and -αρπάσω, plunder.
 δια-φθείρω, -φθερῶ, mar, ruin.
 διδακτός, -όν, verbal adj., to be taught.
 δίδωμι, give; δίκην δίδονται, be punished (*lit. give satisfaction*); with dat. l. 731.
 δι-εξ-έρχομαι, go through (*to the end*; l. 15).
 δίκαιος, -ᾶ, -ov, just, right; opp. to ἔστος in l. 10.
 δίκη, ἡ, justice, penalty.
 δίκωπος, -ov, adj., two-oared.
 δίνη, ἡ, eddy, swirl (of clouds, l. 245; in Eurip., except here and Orest. l. 984, δίνη is used of eddying water).
 Διόβολος, -ov, hurled by Zeus.
 Διομήδης, Diomēdēs, king of the Bistōnes.
 Δῖος, -α, -ov, adj., belonging to Zeus.
 διπλοῦς, -ῆ, -ov, twofold.
 δισσός, -ῆ, -ov, double.
 δίψιος, -α, -ov, thirsty, parched. [Applied to Argos, l. 560.]
 δημηθέντες: see δαμάζω.
 δοκῶ (-έω), δόξω, think, seem; impers. (δοκεῖ), it seems good.
 δόλιος, -α, -ov, adj., cunning.
 δελῶ (-ώ), fut. δολώσω, cheat, deceive.
 δόμος, δ, house; cabinet (a curious use, l. 160).
 δόστις, -εως, ἡ, gift.
 δούλιος, -α, -ov, adj., crafty.
 δουπῶ (-έω), clash loudly.
 δόχμιος, -α, -ov, sloping.
 δραμεῖν, 2 aor. infin. act. τρέχω (l. 489).

δρομαῖος, -*a*, -*ov*, running at full speed ; swift.

δρόμος, δ, course.

δρῶ (-áw), fut. δράσω, perf. pass. δέδράμαι, do (ll. 71, 702).

δύναμαι, fut. δυνήσομαι, ι aor. ἔδυνήθην, can, am able.

δύναμις, -εως, ἥ, power, strength.

δύο, two (ll. 246, 900).

δυσ-δαιμών (*like Βαρυδαιμών*), unlucky.

δυσ-κλεής, -ές, adj., with an ill name, of evil repute.

δυσ-πάλαιστος, -*ov*, hard to wrestle with.

δύστηνος, -*ov*, miserable, poor.

δυσ-τυχῶ (-έω), am unlucky ; and δυστυχής, -ές, adj., unlucky.

δύσ-φορος, -*ov*, hard to bear.

δυσ-χείμερος, -*ov*, wintry.

δῶμα, δώματος, τό, house.

δῶρον, -*ov*, τό, gift (l. 288).

ἔάω : see **ἔω**.

ἔγγελω (-άω), fut. ἔγγελάσομαι, with dat., mock at ; absol., chuckle (l. 724).

ἔγγύς, adv., also prep. with gen., near.

ἔγχος, -*ous*, τό, sword.

ἔγώ, ἐμοῦ, &c., I.

ἔδρα, ἥ, home ; ambush (l. 846).

εἰ, conj., if, whether.

εἶν, exclamation, well ! Lat. *esto*.

εἴτε . . . εἴτε, whether . . . or.

In l. 139 **εὶ . . . εἴτε**, in same sense ; Lat. *sive . . . sive*. **εἴθε** (=utinam), particle introducing a wish.

εἰκάζω, fut. εἰκάσω, counterfeit (l. 349).

εἴλε : see **αἴρω**.

εἴμι (*sum* ; see Gram. Index) and **εἴμι** (*ibo*).

εἴπα¹ (ll. 58, 820) : see **λέγω**.

εἴπερ, see on ll. 303, 525.

εἴργω, restrain ; keep away.

εἰσ-ακέυμα, hear, overhear.

εἰσ-βήσας, ι aor. part. act. (*causal*), εἰσβαίνω, cause to enter (l. 1055).

εἰσ-οδος, ἥ, entrance.

εἰσ-ορῶ (-άω), imperf. -εώρων, fut. -εψομαι, 2 aor. -είδον, look on, at.

εἰσ-πιπτω, fling oneself into (l. 175).

εἰσω, adv., also prep. with gen. =within, inside.

εἴτα, adv., then ; in indignant questions (ll. 696, 957).

ἐκ, ἐξ, prep. with gen., out of, from, from among.

ἐκείκως, unjustly.

ἐκεῖ, adv., there (Lat. *illic*). In l. 744 =*ἐν* "Αἰδου. **ἐκεῖθεν** =thence ; **ἐκεῖσε** =thither.

ἐκεῖνος, -η, -ε, that one yonder ; he, she, it. Cf. our vulgarism 'that there.'

ἐκ-λείπω, quit. Cf. 291.

ἐκ-λύω, set free.

ἐκ-πίπλημι, fut. -πλήσω, fulfil, complete (ι aor. in l. 169).

ἐκ-πίπτω, spring from (l. 186).

¹ The aor. **εἴπον** is irregular, the 2nd pers. (sing. and plur.) being formed as if from **εἴπα**. Thus :—**εἴπον**, **εἴπας**, **εἴπε(ν)**, **εἴπάτην**, **εἴπομεν**, **εἴπατε**, **εἴπον**.

- Cf.* εἰσπίπτω (l. 175), and προσπίπτω (l. 183).
ἐκ-πληρῶ (-ώ), like ἐκπίπλημι.
ἐκ-πλήσσω, astonish.
ἐκ-ποδῶν, *adv.*, out of the way.
ἐκ-πράττω, achieve, bring about; Lat. *efficere*.
ἐκ-στέφω, crown with wreaths.
ἐκ-τείνω, *fut.* -τενῶ, *ι* *aor.* ἔξ-έτεινα, *perf.* -τέτακα, *fut. pass.* -ταθῆσομαι, lay out, stretch out. *Cf.* l. 349.
ἐκ-φεύγω, *fut.* -φεύξομαι, *ι* *aor.* ἔξ-έφυγον, escape.
ἐκ-φορά, ḡ, carrying out (*of a corpse to burial; generally on the early morning of the third day after death*).
ἐκ-φύω, *intrans.* *perf.* ἐκπέφυκα, am born of.
ἐκών, -οῦσα, -όν, *adj.*, willing.
ἐλύτη, ḡ, pine; boat (*made of pine*); *note on l. 444*.
ἐλαύνω, *fut.* ἐλῶ, *ι* *aor.* ἡλασσα, *perf.* ἐλήλακα. *Trans.*= vex, attack.
ἔλεγχος, ḡ, test [*τὸ ἔλεγχος (-oys)*, reproach].
ἔλέγχω, (1) question, prove, make trial of (l. 15); (2) reproach (l. 1058; *with acc. + infin.*).
ἱλκῶ (-ώ), wound.
ἐλπίς, -ίδος, ḡ, hope.
ἐλεύθερος, -ᾶ, -ον, free; *adv.* -ῶς.
ἐμ-βαίνω, step upon.
ἐμ-βάλλω, cast at (l. 4); fling against (l. 50).
ἐμπατ, *adv.*, nevertheless.
ἐμπνῶ (-έω), breathe.
ἐμπορος, wayfarer (l. 999).
ἐμολον: *see βλώσκω*.
- ἔμψυχος, -ον, having life, living, alive.
ἐν, *prep.* *with dat.*, in; *of time*, during. (*See Gram. Index.*)
ἐναισίμως, *adv.* = μετρίας, becomingly (l. 1077).
ἐν-αντιοῦμαι (-όο), oppose, gainsay, contradict.
ἐν-δεής, -ές, *adj.*, lacking.
ἐν-δείκνυμι, prove, declare; *with part.* (l. 154).
ἐν-δίκως, justly *X* ἐκδίκως.
ἐν-δύω, put on; *in l. 631 ἐνδύσ-* σεται *is middle*.
ἐνερθεν, *adv.*, from, beneath. [*Not in Attic prose.*]
ἐνεροι, -ων, οί, Lat. *inferi*, the dead.
ἐνθάδε, *adv.*, thither; Lat. *iiluc.*
ἐννέπω (*ροēt. for ἐνέρω*), bid.
ἐν-οικῶ (-έω), inhabit.
ἐνταῦθα, *adv.*, then; there.
ἐν-τίθημι, Lat. *impono*; l. 854.
ἐν-τυγχάνω, *with dat.*, meet.
ἔξ-άγω, draw on (*in l. 1080 = draws me out [of myself]*).
ἔξ-αιρω, lift up, arouse (l. 346).
ἔξ-αμαρτάνω, act wrongly (l. 710).
ἔξ-αν-έχομαι, endure; *in l. 952 with part.*
ἔξ-αρτω (-άω), mid., cling to (*with gen.*).
ἔξ-ειμι (*ibid.*), come forth.
ἔξ-επίσταμαι, know for certain.
ἔξεστι, *impers.*, it is allowed, is possible; **ἔξόν**, *accus. abs.*, it being possible (l. 887).
ἔξ-έρχομαι: *see l. 640.*
ἔξ-ετάζω, *fut.* ἔξετῶ, *ι* *aor.* ἔξήτασσα, scrutinize; *pass.*, to be proved (l. 1011).

ἔξ-ευρίσκω, discover (l. 221).
ἔξω, adv. and prep. with gen., outside; **ἔξωθεν** (often = **ἔξω**), 'from outside.'

ἔξ-ώπιος, -ov, adj., = **ἔξω** in l. 546.

ἔοικα, pluperf. **ἔάκειν** or **ῆτειν**: used impers. = it seems.

ἔπ-αινω (-éw), praise.

ἔπ-αίρω, lift up, rouse; similar to **ἔξαίρω**.

ἔπάνωθεν (v), adv., from above, above.

ἔπείγω, act., drive on, hasten (trans.); mid., hasten (intrans.).

ἔπ-ειμι (ibid.), come after, approach; **τὸ ἔπιὸν κακόν** = the impending evil (l. 173).

ἔπεισθρω (-éw), admit (l. 1056).

ἔπειτα, adv., then, in the future, afterwards; **δέπειτα χρόνος** = the time to come; **δέπειτα βίος** = the life to come (Plato, *Phaed.* 116 A).

ἐπί, prep., with three cases, (1) acc., (2) gen., (3) dat. In l. 34 = 'over'; in l. 133 = 'at'; l. 148 = 'for'; in l. 375 **ἐπὶ τοῖσδε** = 'on these terms.' For l. 373 see note.

ἐπι-γαμῶ (-éw), marry afresh (lit. upon, in addition; l. 305).

ἐπι-θυμῶ (-éw), desire, long after.

ἐπι-καλῶ (-éw), fut. -καλῶ (for -καλέσω), call upon.

ἐπι-σκήπτω, lay injunction upon, charge (dat. of person; l. 365).

ἐπ-ίσταμαι, imperf. **ἡπιστάμην**, fut. **ἡπιστήσομαι**, ι aor. **ἡπιστήθην**, know well, under-

stand; with inf., 'know how to do a thing' = be able.

ἐπι-στρέφομαι, with accus. in l. 187 = turn round, to gaze at (ἐπι-). [Cf. Soph. *Antig.* 1111.]

ἔπομαι, imperf. **εἰπόμην**, fut. **ἔψομαι**, ι aor. **ἔσπόμην**, follow.

ἔπος, -ous, τό, word; ✓ *FΕΠ*.

ἔπτάτονος, -ov, seven-toned (l. 446).

ἔριμαι, imperf. **ηράμην**, be enamoured of (only in lyrics); **ἔρω** (-áw), **ηράν** elsewhere; other tenses from **ἔραμαι**.

ἔρω (-áw), ι aor. **ηράσθην** (act. sense), love (with gen.).

ἔργον, τό, deed, task, sphere of action or need (cf. Lat. *opus*). **ἔργῳ λόγῳ** in l. 339. [Cf. (in N. T.) ι John iii. 11; Soph. *O. C.* 782.]

ἔρημία, ή, desolation; Lat. *rastitas*.

ἔρημος, -ov, deserted, desolate; **ἔρημος τάφος** = a funeral without mourners (l. 96).

Ἐρμῆς. The god Hermes, messenger of Heaven, and escorter of souls to Hades (*ψυχοπομός*, l. 361).

ἔρρω, come to ruin, go to destruction; **ἔρρετε** = abite in malam rem (cf. l. 734).

ἔρως, -ωτος, δ. passion, longing, love (l. 1080).

ἔσθής, -ῆτος, ή, raiment.

ἔσθλος, -ή, -όν, good.

ἔστε, **ἔστ' ἄν** in poet. for **ἔως**, **ἔως ἄν**; until.

ἔστια, ή, hearth (l. 162).

ἔστιω (-áw), ι aor. **εἰστιάσα**, entertain hospitably.

- ἐσχάρα, ἥ, altar.
 ἔταιρος, δ, companion.
 ἔτησιος, -ον, adj., for a year
 (ἔτος).
 ἔτητύμως, adv., truly.
 ἔπι, adv., yet, in the future,
 any longer; *in threats* (l. 731).
Cf. Aesch. *P. V.* 906.
ἔτοιμάζω, prepare, make
 ready. **ἔτοιμος**, adj., of 2
 or 3 terms., ready.
εὖ, adv., well, carefully.
εὐγενής, -έσ, nobly born.
εὐδαιμονῶ (-έω), am happy.
εὐδαιμών, -ον, gen. -ονος, happy,
 prosperous; Lat. *felix*.
εὐειδής, -έσ (**εὖ** + εἰδός), fair.
εὐεργετῶ (-έω), show kindness
 to, treat kindly.
εὐεργέτις, -ίδος, *sem. of* (ἕ)
 εὐεργέτης: benefactress.
εῦζωρος, -ον (*Attic for ζωρός*),
 pure (of wine; l. 757).
εὐκλεής, -έσ, glorious; *adv.*
 εὐκλεῶς.
εὐλύρας (*Doric for εὐλύρης*), -ον,
 adj., with the sweet lyre.
εὐμαρής, -έσ, easy.
εὐμενής, -έσ, kind, gracious.
εύνη, ἥ, bed; *plur. in l.* 886.
εὔ-νους, -ον, friendly.
εὔ-πατρίδης, -ον, of noble
 family; *see note on l.* 920.
εύ-πρεπής, -έσ, fair to look
 upon, becoming; *adv.* εὔ-
 πρεπῶς, becomingly.
εύ-προσ-ήγορος, -ον, affable,
 X σεμνός (l. 775).
Εὐριπίδης, -ον. Euripides,
 the third of the three great
 Attic Tragedians, the other
 two being Aeschylus and
 Sophocles. Born b.c. 485;
 died b.c. 405 at Pella, in
 Macedonia, where he had

been living for two years
 at the court of the king,
 Archelāus. Out of some
 ninety tragedies written
 by Euripides, only eighteen
 have survived. The last,
 and finest, of these, the
 ‘Bacchae,’ was composed
 during his retirement
 in Macedonia. Euripides’
 poetry has been called ‘the
 euthanasia of mythology.’
 In his attitude towards
 the popular theology of
 his time, he was a decided
 rationalist and freethinker.
See Appendix E.

- Εύρυσθεύς**. Eurystheus, of
 Tiryns, whom Heracles
 had to serve for twelve
 years, and for whom he
 did his famous labours.
 The 9th (or, as some say,
 the 8th) labour was the
 capture of the horses of
 the Thracian Diomedes.
 The horses were fed on
 human flesh. Heracles
 tamed them by giving
 them their master to eat.
εύτεβῶ (-έω), act piously, be
 pious.
εὗτε, when; **εὗτ' ἄρ'**, when-
 ever (*Ionic and poetic; never*
in Attic prose).
εύτυχής, -έσ, lucky, fortunate.
εὐφραίνω, fut. **εὐφράνω**, act.,
 make glad; mid., be
 glad.
εὐφρεν, -ον, cheerful, glad-
 some.
εὔχομαι, fut. **εὔξομαι**, I aor.
 ηγέάμην, pray.
ἔφ-έπομαι, with dat., follow
 after.

ἔφ-έρπω, τ aor. ἔφείρπισα,
steal on (l. 269).

ἔφ-ευρίσκω, fut. -ευρήσω, τ aor.
-ηῦρον, perf. -ηῦρηκα, find out.

ἔφ-ίημι, in mid., lay an injunction upon = command.

ἔφ-ίστημι, (1) in trans. tenses, place over ($\tauινά \tauινι$) ; (2) intrans. tenses, be placed over, Lat. *praeesse*. $oi \dot{\epsilon}\phi\epsilon\sigma\tau\hat{a}tes$ = the stewards (nom. *p'ur.* perf. part.).

ἔφ-ορῶ (-άω), look upon l. 232).

ἔχθαίρω, fut. ἔχθαρῶ, hate.

ἔχθρόξενος, -ον, inhospitable.

ἔχθρος, -ά, -ών, hostile. ἔχθρος = *inimicus* Χ πολέμιος = hostis.

ἔχιδνα, ḥ, viper (l. 310).

ἔχω, fut. ἔξω, τ aor. ἔσχον, perf. ἔσχηκα, have, keep, control, restrain, understand (l. 51), know (l. 120), am able ; used intrans., l. 280 (= εἰμί), be (in a state) ; ἔχω χάριν, feel gratitude (*habere gratiam* in Lat.). In l. 57 $oi \dot{\epsilon}\chi\omega\tau\hat{e}tes$ (sc. τὰ χρήματα) = $oi \pi\lambda\omega\sigma\iota\omega\iota$.

ἔω (-άω), imperf. ἔλω, fut. ἔξω, τ aor. εἴλασα, allow ; leave alone.

ἔως, conj., with indic. pres. and imperf., while ; aor., until ; ἔως ἄν + subj., until.

ζά-χρυτος, -ον, rich in gold.

ζεύγνυμι, fut. ζεύξω, yoke, join.

Ζεύς, voc. Ζεῦ, accus. Δία, gen. Διός and Ζηνός, dat. Διᾶ, Zeus, the supreme god. N. B. Sanskrit DYAUSSPITAR = ΖΕΥΣ ΠΑΤΗΡ =

IUPITER, god of the bright sky. [Cf. Prof. Max Müller, *Chips from a German Workshop*, vol. iv. pp. 368-411 (ed. 1895).]

ζηλῶ (-όω) = μακαρίζω, esteem happy, envy. Cf. l. 866.

ζητῶ (-έω), seek.

ζῶ (-άω), imperf. ζέων, fut. βιώσομαι (rarely ζήσω), aor. ζείων, live.

ἥ, adv., verily, surely ; really (in questions ; l. 199').

ἥ, or ; in l. 628 = otherwise.

ἥβάσκω, incep. of ἥβῶ (-άω), fut. ἥβησω, grow to manhood ; be in the prime of life (of persons ; ll. 711, 1053) ; be at the full (of a misfortune ; l. 1085).

ἥβη, ḥ, youth (l. 316).

ἥγονται, dep., guide, lead.

ἥδη, now, already, by this time, at once.

ἥδομαι, sem. ἥσθησομαι, τ aor. ἥσθην, take pleasure.

ἥδυς, ḥδεῖα, ḥδύ, sweet.

ἥκω, ḥξω, am come ; return (l. 488).

Ἡλεκτρύων. Electryon, son of Perseus ; father of Alcmēnē.

ἥλιος, ḥ, sun.

ἥμαι, ḥσαι, ḥται, κ.τ.λ., imperf. ἥμην, ḥσο, ḥστο, κ.τ.λ., sit.

ἥμαρ, ḥμίτος, τό, day ; poët. for ἥμέρα.

ἥμέρα, ḥ, day ; in l. 9 = time.

ἥμπλακον : see under ἥμπλα-

κίσκω.

ἥν = ἔξῆν (l. 1029).

ἥνικα (Doric ἄνικα), at the hour when Χ ἐπειδή, after the hour when.

ἡπιος, -ov, gentle.

Ἡρακλῆς (*contr. fr. -έης*) : see note on l. 478.

ἡσυχία, ḥ, quiet, peace.

ἥστωμαι (-άο-), *fut.* **ἥσσηθήσομαι**, **I** *aor.* **ἥσσηθην**, *perf.* **ἥσσημαι**, be defeated ; *with gen.*, fall short of (l. 697).

ἥστον, *adv.*, less.

θάλαμος, δ, bedroom.

θάνατος, δ, death. *Personified in l. 24 foll.* *In plura'*, 886.

θάπτω, bury.

θαρσῶ (-ίω), take heart, be of good courage.

θάρσος, τό, courage.

θαρσύνω, *fut.* ἔννω, encourage

θαυμάζω, *fut.* -άσομαι, wonder ; Cf. l. 157.

θέλω, am willing, choose. Cf. Βούλομαι.

θέμις, *gen.* **θέμιτος**, *acc.* **θέμιν**, right ; **θέμις ἐστί** = *fas est.*

θεός, -οῦ, god (of the sun, in l. 722).

θεο-σεβής, -ές, god-fearing.

θερμαίνω, *fut.* -άνω, heat.

Θεσσαλός, Thessalian. Thessaly was a district in north-east Greece.

θέρ, **θηρός**, δ, wild beast.

θής, **θητός** : *fem.* **θῆσσα** used as *adj.* in l. 2 = menial.

θητεύω, serve for hire, be a menial.

θιγγάνω, *fut.* **θίξομαι**, **2 aor.** **ἔθιγον** (*with gen.*, l. 108), touch.

θητός, -ή, -όν, also -ός, -όν, mortal.

θουώ (-άω), *fut.* -ήσω, feast, entertain (*somebody else*) ; *mid.*, feast (*oneself*).

θολῶ (-έω), make turbid ;

metaph. perturb (Lat. *perturbare*), agitate.

Θρηκη. Thrace, a district north of Hellespont. Note that the 'peltasts,' or targeteers, of Thrace were famous as light-armed troops.

θρίξ, **τριχός**, ḥ, hair.

θρόνος, ό, seat, chair.

θυγάτιρ, -τρός, ḥ, daughter.

θυμός, δ, spirit, purpose.

θύρα, -ας, ḥ, door.

θυραῖος, -ov, *adj.*, outside one's own door, belonging to others, stranger. Cf. l. 805.

θυσία, ḥ, sacrifice.

ἰδρύω, set ; establish firmly (l. 841).

ἱερέύς, -έως, δ, priest. Cf. note on l. 25.

ἱερός, -ά, -όν, sacred ; *with gen.* (l. 75).

ἴζω, *imperf.* **ἴζον**, *trans.* = make to sit ; *intrans.*, sit.

ἴλη, ḥ, troop, company (l. 581).

ἴνα, has two uses : (1) *adv. of place*, where ; (2) *final conj.*, in order that.

ἴππειος, *adj.*, of or with a horse or horses ; see l. 65.

ἴππό-στάσις, -έως, ḥ, stable (l. 594).

ἴσθι, **ἴστω**, *2nd and 3rd sing.*, *imperat.* of *οἶδα*. [Note that, as far as form goes, **ἴσθι** might come from **εἴμι**, sum.]

ἴστημι, *v. act. and neut., fut.* **στήσω**, **I aor.** **ἴστησα**, **2 aor.**

ἴστην, *perf.* **ἴστηκα**. (1) *trans.* *in pres.*, *imperf.*, *fut.*, **I acr.** *act*, **I aor.** *mid.* ; (2) *intrans.* *in other tenses.* In this play

= set up (*lit.* cause to stand).

ἴσως, perhaps.

Ιωλκός, ὁ. A Thessalian town, not more than about 20 miles from Pherae. It is situated on the Pelasgic gulf.

καθ-ίστημι, set, restore (l. 362), establish, arrange.

κανύός, -ή, -όν, new, fresh.

καίπερ, although, joined with a participle.

καίτοι, and yet.

κακορροθῶ (-έω), hurl invective at, abuse.

κακός, -ή, -όν, base, cowardly, ungrateful; in l. 194 = humble. Note τὸ κακόν = trouble, and κακά = taunts, abuse (ll. 676, 705).

καλῶ (-έω), fut. **καλῶ**, ι aor. ἐπάλεσσα, perf. **κέκληκα**, call, invite.

καλλί-νάεσ, -ον, fair-flowing.

καλός, -ή, -όν, fair, noble; **καλῶς**, adv., fitly (l. 291); in l. 698 ironicē.

κάρυ, τό, indeclin., head; the accus. **κράτα**, gen. **κρῆτός**, and irreg. dat. **κόρᾳ**, supp'y the missing cases in sing.

καρατεμῶ (-έω), decapitate; in l. 1118.

κάρτα, exceedingly; Lat. *valde*.
[Rare in Attic prose.]

κατά, prep. (1) with gen., beneath; (2) accus., in

(ll. 19, 87); **καθ' ἡμέραν** = *diem ex die*.

καρτερῶ (-έω), bear up against, endure (l. 1071).

Κάρνετα, neut. plur. A festival celebrated at Sparta, in honour of Apollo, during August. **Καρνέτος**, adj., in 449.

κατα-γράφω, write down.

κατ-άγω, lead down.

κατα-κτείνω, slay; 2 aor. part. act. **κατακτάς** (in ll. 3, 696) = prose **ἀποκτείνας**.

κατα-παύω, suppress, do away with.

κατα-ρήγγυμι, fut. -ρίξω, ι aor. -έρρηξα, 2 perf. -έρρωγα, burst forth.

κατ-άρχομαι¹, make a beginning (i. e. of sacrifice). Cf. l. 74.

κατα-φθίνω, perish.

κάτ-ειμι (ibid.), go down.

κατείργω, hinder (l. 254).

κατέρχομαι, go, or come, down.

κατ-εύχομαι, pray earnestly.

κατ-έχω, occupy; fill (l. 344).

κάτ-οιδα, infin. **κατειδέναι**, know to the full, be assured of.

κάτω, prep. (with gen.) and adv., below. οἱ **κάτω** = the dead.

κάτωθεν, in l. 424 simply = **κάτω**.

κεδνός, -ή, -όν, wise (ll. 38, 97), good. **κεδνὰ πράξειν** (in l. 603) = **καλῶς πράξειν**.

¹ **Κατάρχομαι** (with gen. of victim) is a common sacrificial term, and means to make a beginning of the victim, i. e. consecrate him for sacrifice by cutting off the hair of his forehead. A good example occurs in Eur. *Electr.* 1222 (Keene).

- κέδρινος, -η, -ον, adj., cedar.
 κέδρος, ἡ, Lat. *cedrus*, a cedar-tree; also = 'a cedar-box' (l. 365).
 κείμαι, fut. *κείσομαι*, lie.
 κείνος, -η, -ον = ἐκεῖνος, Lat. *ille*; *κείη* = in that way (adv.). In l. 18 *κείνου* is put for ἑαυτοῦ.
 κέλευθος, ἡ, path.
 κενός, -η, -όν, empty.
 κεραΐζω (not elsewhere in tragedy), ravage.
 κεραύνιος, -α, -ον (also -ος, -ον), adj., of a thunderbolt.
 κέρδος, τό, prize, gain.
 κέρτομος, -ον (*κέαρ + τέμνω*), delusive.
 κεῦθος, τό, inmost part (= μົχός).
 κηδεστής, -οῦ, ὁ, kinsman (*by marriage*); Lat. *aſſinis* (l. 731).
 κηλῶ (-έω), charm.
 κῆρυξ, κῆρυκος, herald.
 κιγχάνω, κιχάνω, fut. *κιχήσομαι*, 2 aor. *ἔκιχον*, find, light upon.
 κιθάρα, ἡ, harp (l. 582).
 κίσσινος, -η, -ον, adj., of ivy.
 κλάδος, -ον, ὁ, branch.
 κλαίω, fut. *κλαύσομαι*, imperf. *ἔκλαον* (from the Attic form *κλάω*), weep.
 κλέω, extol, celebrate (in hymn or song) (l. 447).
 κλήω, old Attic for *κλείω*, shut; Lat. *claudio*. See l. 548.
 κληδών, -όνος, ἡ, name; fame, reputation (ll. 315, 959). [Not in Attic prose.]

- κλίνω, fut. *κλίνω*, trans., lay down.
 κλίσια, ἡ, couch; plur. in l. 994¹ (= marriage-bed; rare in this sense).
 κλιτύς, -όνος, ἡ, accus. plur. *κλιτύς*, hill-side.
 κλοπαῖος, -α, -ον, stolen.
 κλύω ✓ΚΛΥ (cf. Lat. *in-clytus*), hear; note the imper. *κλύθι*, *κλύτε*. Used with (1) accus., (2) gen. In l. 961 in passive sense.
 κλάψ, κλωπός, thief.
 κνεφαῖος, -α, -ον (also -ος, -ον), adj., dark.
 κνισῶ (-άω), make reek (with the smoke of burnt offerings) (l. 1155).
 κοίλος, -η, -ον, hollow.
 κοινός, -η, -όν (also -ός, -όν), common. *ἐν κοινῷ* = *κοινῶς*, jointly, in common.
 κοινῶμαι (-έω), mid., take a share in.
 κοίρανος, ὁ, lord, master, ruler.
 κοίτη, ἡ, bed.
 κομίζω, fut. *κομιῶ*, conduct, bring.
 κομπάζω, boast.
 κοντός, ὁ, boat-pole (for punting); of Charon's pole in l. 254. [Cf. use of *contus* in Lat., in same reference, Virg. *Aen.* vi. 302.]
 κορεύομαι (*κύρη*), grow to maidenhood (l. 313).
 κόρη, girl, maiden. But in l. 358 Κόρη = Persephone; as we speak of the Virgin (= Virgin Mary).

¹ The plur. for sing. occurs in *Bacchylides* xiii. 102 (ed. Kenyon, 1897) where Achilles is spoken of as 'biding on his couch,' *ἐν κλισίσιν*.

κόρος, ὁ, surfeit ; Lat. *satietas*.
κόσμος, ὁ, adornment (*funeral offerings of robes, flowers, jewels, &c.*) (ll. 149, 161, 618). [Cf. Jebb, note on Soph. *Elect.* 1139.]

κούρα (*note accent*), Ionic, with Doric -ā, for κόρη.

κουρά, -ᾶς, ἡ, clipping of the hair ; cf. l. 427.

κοῦφος, -η, -ον, light.

κραίνω, fut. κράνω, fulfil, accomplish.

κράς : see under κάρπι.

κράτερός, -ά, -όν, strong.

κρατῶ (-έω), have power, rule, rule over ; master (*with gen. or accus.*).

κράτυνω, fut. κράτυνω, be lord (*with gen.*). Generally = strengthen.

κρίνω, fut. κρίνω, 1 aor. ἔκρινα, decide, judge. (Lat. *cere-no.*)

κρύπτω, hide.

κτείνω, slay. Note 2 aor. act. part. κτάσ.

κτύπος, ὁ, noise.

κτώμαι (-άο), win.

κναν-αυγής, -ές, dark-gleaming.

κυδίων, -ον, -ονος, comp. of κυδρός (*superl. is κιδ.στος*), noble.

κυκλάς, -άδος, ἡ, adj., circling. **κύκλος**, ὁ, circle, disc.

Κύκλωψ, a Cyclops ; plur. Cyclopēs, the one-eyed giants of Greek mythology. Apollo slew them, in revenge, when Zeus struck down his son Asclēpius by lightning.

κυνῶ (-έω), kiss.

Κύκνος, Cyenus, a son of Arēs, the war-god ; slain

by Heracles. [Hesiod has described the contest in his *Shield of Heracles* ; consult Seyffert, *Dict. Antiq.* s. v.]

Κύπρις, Aphrodītē, so called from Cyprus, the island sacred to her.

κύριος, -α, -ον (also -ες, -ον), appointed, fixed (l. 105). [N. B. In New Test. ὁ Κύριος = the Lord (*of i.e. Christ*).]

κύρω (*and κυρέω = κυρῶ*), (1) as auxiliary verb, like τυγχάνω, with part. = happen (*to be so and so*) ; (2) with gen., meet with, obtain. The 1 aor. infin. κύρσαι (for κερῆσαι, l. 472) is an Epic form. [Verb only found in poetry and late prose.]

κύων, κυνός, ὁ and ἡ, dog.

Κωκύτος, Cocytus, a river in the lower world ; cf. note on l. 458.

κελλύω, fut. κελλίσω, hinder.

κωμάζω, celebrate a κώμος = revel, make merry.

κωμήτης, -ον, ὁ, villager, peasant. [Note: ‘κάμηisan un-walled town.’—Hadley.]

κώμος, ὁ, carousal ; troop of revellers (l. 918).

κώπτη, ἡ, oar.

λαιψτρός, -ά, -όν, swift.

λανθάνω, f. λήσω, 2 aor. ἐλάθον, perf. λέληθα, lie hid, escape notice ; mid. and pass., forget (*with gen.*, l. 198).

Λάρισα. Larissa, a town in Thessaly. [Not to be confused with the Larissa, or Acropolis, of Argos.]

- λάσκω**, *fut.* λακήσομαι, **2** *aor.* ἔλακον (*a poët. word denoting loud or confused utterance*), shriek (l. 346); *cf.* Electr. 1212.
- λέγω**, λέξω, &c. (*but ἔρω, εἶπον, are usual*), say; reckon; bid (=κελεῖώ) in l. 426; *cf.* Electr. 66. λέξομαι, pass. sense, l. 322 note.
- λείβω** (*in pres. and imperf.*), pour libations (l. 1015).
- λείπω**, leave; pass. (*with gen.*, l. 406), be deprived of.
- λέκτρον**, τό, bed.
- λευκός**, -ή, -όν, white.
- λεύσσω**, see. [*A poët. word, only found in pres. and imperf., except in late writers.*]
- λέχος**, -οῦς, τό, bed; bride.
- ληθομαι**, *old form* λανθάνομαι, forget.
- λῆμα**, -ατος, τό, spirit.
- ληστής**, -οῦ, δ, brigand X κλάψ, footpad, pilferer (l. 766).
- λίαν**, *adv.*, too much.
- Λίβυς**, -ος, Libyan.
- λίμνη**, ή, lake.
- λιπάρός**, -ᾶ, -όν, bright, shining; *see* l. 452, note.
- λίσσομαι**, pray, beseech.
- λογίζομαι**, reckon, count.
- λόγος**, δ, word: *in* l. 38 = argument. λόγῳ, in word X ἔργῳ, in deed; *see s. v.* ἔργον.
- λοιπός**, -ή, -όν, remaining; τὸ λοιπόν, adverbial = Lat. *quod superest*, henceforth.
- λοίσθιος** = λοῖσθος, adj., last.
- λουώ**, wash (l. 160) (*of the body; νίπτω, of the hands; πλύνω, of clothes*).
- λοχαῖος**, -α, -ον, *adj.*, cf. note on l. 846.
- λόχος**, δ, ambush.
- λύγξ**, λυγκός, δ, lynx.
- Λῦδος**, Lydian.
- λυπῶ** (-έω), pain, vex; *mid.*, sorrow, be sorry.
- λύπη**, ή, sorrow; λυπρός, -ά, -έν, grievous, distressing.
- λύρα**, ή, lyre (l. 345).
- λύσις**, -εως, ή, release.
- λυτήριος** (*adj. of 2 and 3 terms.*); delivering; used like a subst. *in l. 224*, λυτ. γενοῦ = become a deliverer (=deliver).
- λύω** (*lit.*, loose), relinquish (l. 177); put an end to¹; *in l. 628* = λιστελάν; *see note.*
- μαῖη**, mother (*term of affectionate familiarity, used by Eumēlus to his nurse, l. 393.*)
- μάκαρ**, -σρος, *fem.* μάκαιρα, blest.
- μακρός**, -ά, -όν, *adj.*, long; μακρῷ, far (*with superl.*, l. 151).
- μάλα**, *adv.*, very; *comp.*, μᾶλλον, more; *superl.*, μάλιστα, most, chiefly, extremely, in the highest degree.
- μαλάσσω**, soothe.
- μαθάνω**, *fut.* μαθήσομαι, **2** *aor.* μαθθον, *perf.* μεμάθηκα, learn, understand.
- μαραίνω**, *fut.* -άνω, **1** *aor.* ἐμάρανα, pine away.
- μάρπιτω**, clutch.
- μαστός**, -οῦ, breast.
- μάτην**, *adv.*, idly, in vain.
- μάχη**, ή, fight.

¹ Cf. in this sense *Iph. Aul.* 1268.

μέγα, *as adv.*, ll. 742, 899 (*in both which places μέγα qualifies a superl. adj., Epic use*).

μεθ-αρμόζω, alter, re-model ; *mid.* = change one's ways of life ; *perf. pass.* in *mid. sense*, l. 1157.

μεθ-ίημι, *fut.* -ήσω, *1 aor.* -ῆκα, *perf.* -εῖκα, *in trans.* tenses, loose ; *in intrans.* tenses, let go.

μεθ-ίστημι, *in act.*, remove, change ; *intrans.* and *mid.*, depart from (*with gen.*), l. 21.

μεθ-ορμίζω, unmoor (l. 798).

μέθυ, -ῖος, τό, wine ; Lat. *mērum*.

μείων, -ον, *adj.*, less ; *compar.* of *μικρός*.

μέλαθρον, τό, hall ; *plur.*, palace.

μελάμπεπλος, -ον, *adj.*, black-stoled.

μελαγχαίτης, -ες, dark-tressed.

μέλει, *impers.* with *dat.*, it concerns ; οὐ μέλει μοι, I care not, 'tis no affair of mine.

μέλλω, *fut.* μελλήσω, delay ; be about (*to do*), be on the point (*of doing*) ; *full.* by *pres.* or *fut.* *infin.*, cf. ll. 26, 513.

μέλος, -ον, τό, song, strain ; cf., *in English*, melody.

μέλπω, sing of.

μέμφομαι, *fut.* μέμφομαι, blame ; μέμψις, ἡ, blame.

μέν, contrasts a clause with one that follows, the second being usually introduced by δέ : it has, therefore, an antithetic force, e. g. ὁ μέν . . . δέ, the one . . . the other ; ἔνθα μέν . . . ἔνθα δέ, here . . .

there ; ἄμα μέν . . . ἄμα δέ, partly . . . partly (*often best left untranslated by any separate English word*).

μέντοι, however, at any rate.

μένω, *fut.* μενῶ, *1 aor.* ἔμενα, *perf.* μεμένηκα, stay, remain.

μέρος, -ους, τό, portion, lot.

μέσταυλος, lit., inside the αὐλή or hall ; but cf. l. 549 note.

μετά, (1) *with gen.* = with ; (2) *acc.* = after, to fetch (ll. 46, 483) ; *in composition* it implies change.

μετα-κύμιος, -ον, *adj.* = ἐν κύμασιν, amid waves (l. 91).

μετα-πίπτω, change (*intrans.*, l. 912).

μετάρπτος (= μετέωρος), *adj.* of 2 and 3 terms., uplifted (l. 962).

μετ-έχω, *with gen.*, share.

μέτριος, *adj.* of 2 and 3 terms., moderate, possessing μέτρον (τό), measure, proportion.

μή, lest, not. N. B. οὐ negat, μή retut ; μηδέ, not even, nor.

μηλοθύτης, *gen.*, -ον, δ, *adj.*, sacrificial ; see l. 121.

μηλονόμας (*Doric for -ης*), -ον, δ, herdsman (l. 572).

μήν, μηρός, δ (*cf. Lat. MEN-sis*), month.

μήν, *adv.*, in truth ; *in ll.* 1018, 1108 = μέντοι.

μητριά, -ᾶς, stepmother ; *in l.* 757 we have μήτηρ ; see note.

μηχανή, ἡ, device ; *with gen.* in l. 221.

μίασμα, -άτος, τό, pollution.

μιμνήσκω, *fut.* μνήσω, remind ; *1 aor.* ἔμνησα, mention (l. 878) ; *in mid. and pass.*

= (1) *memini*, (2) *memorare*.
Note that perf. pass. μέμνημαι
is used as pres. = I remember.
μνηστεύω, court, woo.
μόγω (-έω), toil.

Μοῖρα. One of the Fates;
there were three—Clotho,
Lachesis, Atropos; μοῖρα,
lot, doom (like μόρος).

μολεῖν, 2 aor. inf. from βλάσκω.

Μολοσσοί. A tribe in Epirus.

μολπή, ἡ, music.

μορφή, blame; in plur.,
grounds of complaint
(l. 1009).

μονάμπυξ, -ικος, ὁ, ἡ. with
one frontlet; see note and
illustration to l. 428.

μονόπαις, -παιδος, ὁ, ἡ (pass.
sense in l. 906), an only
child.

μόνος, -η, -ον, adj., alone;
μόνον, as adv., only.

μονόστολος, -ον, lit., without
convoy of ships=journey-
ing alone (l. 406).

μονῶ (-ώ), in act., make soli-
tary; in pass., be bereft, in
ll. 226 (*μονωθείσ*) and 380
(*μονούμενος*).

μόρος (see μοῖρα) = allotted
portion (l. 32).

μόρσιμος, destined (Lat.
fatalis); τὸ μ., fate, destiny
(l. 940).

μορφή, ἡ, form.

μοῦσα, -ης, ἡ, in l. 962 = μου-
σική, literature.

μουσοπόλος, adj. for subs.,
minstrel (lit. one busied
about song, μοῦσα + πολεῖν
= *versari*¹).

μόχθος, ὁ, trouble.

μῦθος, ὁ, story; our 'myth.'

μυκτήρ, -ῆρος, ὁ, nose; plur.,

nostrils.

μυρίος, countless; as a def.
numeral in plur., μύριοι =
10,000.

μυρσίνη, ἡ, myrtle.

μῶν = *num* (ll. 484, 1091).

μωρία, ἡ, folly; μῶρος, -ά, -όν,
adj. = foolish (l. 552).

ναΐ, see l. 1119 note.

ναίω, with accus. of the place,
dwell in.

νάπη, ἡ, wooded glen. [Once
in Soph., not in Aesch.]

ναυκληρία, ἡ, voyage (l. 112),
also ship; connected with
κλῆρος, lot.

νεανίας, ὁ, young man; also
as adj., youthful; and so
rash, boastful (l. 679²).

νεβρός, -οῦ, ὁ, fawn.

νεκρός, ὁ, corpse.

νεκροπομπός, -όν, conducting
the dead (over the Styx).

νέκυς, -ος, ὁ, corpse; in plur.
οἱ ν.=the dead.

¹ Of μουσοπόλος = 'poet,' a good example may be seen in Sappho xvii οὐ γὰρ θέμις ἐν μοισοπόλῳ [genitive] οἰκίᾳ θρῆνον ἔμμεναι = 'Tis not right that there should be lamentation in the house of a poet.

² For νεανίας as adj. cf. Ellis on Catull. lxviii. 46; he quotes Aesch. frag. 323 γέρων γράμμα. Theocrit. vii. 17 γέραν πέπλος, Soph. O. C. 1258 γέρων πίνος. Catullus has l. c. *carta anus*, and lxxxvii. 10 *fama anus*. Martial uses *senex* in similar fashion.

- νέμω**, reckon, count.
- νεόλαιος**, -ā, -ov, youthful (l. 103).
- γεῦμαι** (*νέομαι*), inf. **νεῖσθαι**, dep., with pres. in fut. sense, come (l. 737). [Epic word; only occurs three times in tragedy.]
- νέος**, -ā, -cv, young, new.
- νεοστός**, ὁ, nestling (used frequently by Eurip. of young children).
- νέρθε(v)**, adv. = *ἐνερθε*, from below; prep. with gen., below.
- νέρτερος**, -ā, -ov (= *ἐνέρτερος*), lower, belonging to the lower world (ll. 47, 1073); *oi ν.* = *inferi*, the nether gods.
- νεύω**, bow the head (*in assent*) = ordain, decree, sanction (l. 978).
- νεφέλη**, ἡ, cloud.
- νικῶ** (-άω), -ήσω, conquer.
- νικητήριον**, τό, prize of victory.
- νιν**, acc., him, her, them (may be of any gender, sing. or plur., but never used reflexively).
- νομίζω**, consider (l. 528), think; impers. pass., it is usual (l. 609). In l. 111 perf. ind. pass. *νενόμισται*.
- νόμος**, ὁ, law, custom; but *νομός* = pasture. Note accent.
- νοσώ** (-έω), be ill, suffer.
- νόσος**, ἥ, illness, suffering, disease. [Note its use = bane in e. g. *Electr.* 375.]
- νοστῶ** (-έω), return; from which comes **νόστιμος**, -ov, adj., returning.
- νοσφίζω**, f. *νοσφιῶ* (ιόσφ, apart), rob.
- νοτερός**, -ā, -όν, moist (l. 598).
- νυμφεύω**, wed; the rarer trans. sense, give in marriage, in l. 317.
- νυμφίδιος**, -ā, -ov, nuptial, bridal.
- νυμφίος**, ὁ, bridegroom (= A. S. *bryd* + *guma*, the bride-man).
- νῦν**, now, as it is (l. 130); **νῦν**, then, therefore.
- νύξ**, νυκτός, ἥ, night.
- ξεῖνος**, Ionic form of **ξένος**, ὁ, friend; stranger.
- ξένος**, -ā, -ov (Attic also -os, -ov), belonging to a guest; hence **ξένια**, sc. δῶρα, hospitality.
- ξενίζω**, entertain.
- ξενο-δοκῶ** (-έω), offer hospitality, receive guests.
- ξενῶ** (-όω), entertain.
- ξενών**, -ώνος, ὁ, guest-room (ll. 543, 547). [For ξενώγεων, given in grammars, Rutherford says there is no authority.]
- ξεστός**, -ή, -όν, polished (in l. 836 of marble, as often).
- ξίφος**, -ous, τό, sword (see note on l. 76).
- ξύλλογος**, ὁ, assembly.
- ξύν-ειμι** (*sum*), live with.
- ξυν-αλγῶ** (-έω), sympathize with.
- ξυν-άροπος**, -ov (Doric for -ήροπος), properly an adj. = united; so wife.
- ξυν-έστιος**, -ov, sharing one's hearth (*έστια*), so = guest.
- ξυνεστώς**, sync. form of **συν-εστηκώς**, from συν-ίστημι: τὸ **ξυνεστός** in l. 797 = **σύστα-**

*σις*¹, sullenness, sternness, anxiety : *animi contractio* in Cicero.

ξυν-οικῶ (-έω), live with.

ξυρήκης, -ες (connected with ἔρπον, razor), shorn (l. 427).

ὅδε, ηδε, τόδε, demons. pron., this. In Attic dialogue ὅδε (or ὅδ' ἀνήρ), this man here, emphatic for ἔγώ.

ὅδος, -οῦ, ἡ, way, journey.

ὅδυνη, ἡ, pain, grief (Lat. *dolor*).

ὅθεν, whence; = *unde* in Latin.

ὅθνεῖος, adj. of 2 and 3 terms., stranger (in blood) (ll. 532, 646).

ἔθουνεκα (= ὕτου + ἐνεκα), (1) because, (2) that (l. 796).

Ὄθρυς, -νος, Mount Othrys, in Thessaly.

οἵ, whither (Lat. *quo*).

οἰγνυμι, f. εἴξω, ι aor. φέξα (part. οἴξα l. 547), open.

οἶδα (perf. with pres. sense), defect., f. εἴσομαι, past ηδη, ηδησθα, ηδει, ηδμεν, ηδτε, ησαν, know; with part., know that; in l. 145 = realize; in l. 780 we have Ionic form οἶδας = οἶσθα.

οἰκετεύω, dwell in (in l. 437), formed from οἰκέτης, -ου, servant, member of a household (*other than the master*).

οἶκος, -ου, δ, house.

οἰκτείρω, f. οἰκτερῶ, pity; show pity (without obj. expr. in l. 251).

οἰκτρός, -ά, -έν, piteous, lamentable.

οἴμαι (= οἴομαι), methinks; Lat. *cipinor*; cf. l. 353, 781, 794.

οἴμοι, alas!

οἴμος, -ον, ἡ, road (l. 835).

οἴμος, -ον, δ, wine.

οἴμαι, imperf. φέρμη, fut. οἴησομαι, ι aor. φέρθην, think, ween, believe, app. to knowing; always of the fut.

οῖος, εἴα, οἶον, rel. pron., (1) Lat. *qualis*, l. 549 (where = ὅτι τοῖος); (2) in exclam., what a . . . ! (l. 1088); (3) εἴος τε = able; neut. οἴον τε (= έστι) = it is possible.

οἰστέος, -α, -ον, verb. adj. of φέρω, to be borne.

οἴχματι, fut. οἴχησομαι, be gone.

ἐκνῶ (-έω), hesitate, shrink; prop. denotes ‘ shrinking fear.’

ὁλβίζω, fut. οἱλβιῶ, deem happy; cf. μακαρίζω, εὐδαιμονίζω.

οἴλλειμι (in prose always comp. with ἀπό, riz. ἀπόλλειμι), imperf. οἱλλῶν, fut. οἱλῶ, ι aor. οἱλεσα, destroy, lose; in 2 perf. οἱλωλα and mid. = perish, be undone.

οἱρῆλιξ, -ίκος, δ and ἡ, one of the same age; comrade.

ζημηρος, δ, hostage.

οἱμῆλια, ἡ, company.

οἱμμα, -ίτος, τό, eye. Note idiom. use in l. 1133.

ζημοίως, adv., equally.

ζημοῦ, adv., together.

¹ I note a remarkable example in Thuc. vii. 71. § 1 ξύστασις τῆς γνώμης = mental strain.

ὅμως, *adv.*, nevertheless ; *cf.* l. 218.

ὅνειδίζω, *fut.* ὅνειδιῶ, reproach ; (τὸ) ὄνειδος, reproach.

ὄνειρος, ὁ, ὅνειρον, τό, *plur.* ὅνείρατα, dream.

ὄνησις, -εως, ἡ, profit, delight. **ὄνινημι**, *fut.* ὄνησω, *pres. inf.*

ὄνινά·αι, *act.*, benefit, help ; delight (Lat. *iuro*) ; *mid.* with gen., enjoy (*i.e.* have enjoyment of) ; *cf.* my note on l. 335.

ὄνομα, -τος, τό, name.

Ὄπαδός (*Doric* for ὄπηδός), ὁ, attendant (ll. 136, 612).

Ὄπλιξω, *fut.* ὄπλιῶ, furnish with arms, arm.

ὅποι, *rel. adv. of place*, whither ; Lat. *quo*.

ὅπους περ, wherever (l. 1092).

Ὄργαίνω, *fut.* -άνω, be angry.

Ὄργή, ἡ, anger ; *plur.* in l. 771 = fits of anger.

Ὄρεος, *adj. of 2 and 3 terms.*, of, or belonging to, the hills (l. 446).

Ὄρθός, -ή, -όν, straight ; *metaph.* right, true ; *adv.* -ῶς, rightly, truly.

Ὄρθω (-ώω), make ὄρθος, *viz.* lift up.

Ὄρμω (-άω), *act.*, make to start, move ; *mid.* and *pass.*, start, move. N.B. The English start, move, are ambiguous, being used both trans. and *intrans.*

Ὄρης, -ονς, τό, mountain.

Ὄρος, -ον, ὁ, boundary, landmark (l. 592).

Ὄρφανεύω, make orphan (l. 397) ; guard an orphan (ll. 163, 297, 535) ; Ὄρφανεύεσθαι = be an orphan.

Ὄρφανίζω, *orbum reddere*.

Ὄρφανός, -όν, *adj.*, desolate, orphaned.

Ὀρφεύς, -έως, Orpheus ; *adj.*, 'Orpheus, of Orpheus.

ὅς, ἢ, ὅ, who, which ; Lat. *qui*, *quae*, *quod* ; ὅς ἀν, whoever.

ὅστος, -α, -ον, sanctioned by natural or divine law X δίκαιος, established by human law ; so righteous, holy. Cf. l. 10.

ὅστος, -η, -ον, how great (*plur.* how great, how many) ; as great as, *plur.* as many as.

ὅστε, τώ, neut. dual, eyes ; gen. and dat. take plur. form, ὕστεων, ὕστοις (*ὅστοισι*).

ὅστις, ἥτις, ὁ τι, gen., m. and n., οὐτινος (or ὕτον), f. ἥστινος, indef. rel., whoever, whatever. ἀνθ' ὕτον in l. 247 = 'why,' Lat. propter quam causam.

ὅταν, with subj., whenever, Lat. *quandounque*.

ὅτι, conj., because, that.

ὅτρύνω, urge.

οὐδας, τό, floor (*used in tragedy in nom. and accus. sing. only*).

οὐ, not, no ; **οῦ**, *adv.*, where ; **οὐδέ**, nor, not even ; **οὐδέν** (neut. accus. of οὐδείς) used as *adv.* = in no wise.

οὐκ-έτι, *adv.*, no longer.

οὐκ-ουν, (1) *in questions*, = not . . . then ? (2) οὐκοῦν, accordingly, then : Lat. *ergo*. [But see Rutherford, *First Greek Syntax*, p. 158, note² ; and Kennedy's ed. of Soph. *O. T. Exc. xiv.* p. 272.]

οὖν, therefore, according ; radical meaning is 'really.'

οὐνεκα, prep with gen., because of; conj., that, because.

οὐποτε, *nunquam*; **οὐπω**, *non-dum*.

οὐράνιος, -ov, adj., in heaven, heavenly; high in air (l. 230).

οὐ-τις, nobody.

οὗτος, *auctη*, *τοῦτο*, this, he; in l. 773 = fellow! (used as voc.); **οὔτως**, adv., thus, so; in l. 680 = ὡσπερ ἔχεις.

ὁφειλω, **ὁφειλήσω**, owe; 2 aor. ὄφελον, I ought (*of what one has not done*).

ὁφθαλμό-τεγκτος, -ov, adj., bedewing the eyes.

ὁφλισκάνω, fut. **ὁφλήσω**, 2 aor. ὄφλον, incur (*the charge of*), with accus. of the charge.

ὁφρύς, -ίος, ḥ, accus. **ὁφρύν**, acc. plur. **ὁφρύς**, eyebrow.

ὅχημα, τό, chariot (l. 67).

ὅψις, -εως, ḥ, sight; in l. 861 a plur. **ὅψεις** is found; rare.

Παιάν, Healer Apollo (ll. 92, 220); in l. 424 = a solemn chant, or song of praise, sung to the gods.

παῖς, *παιδός*, son.

πάλαι, long ago, Lat. *iامdu-dum*; with imperf. (l. 421).

παλαιός, -ά, -όν, old, ancient.

πάλη, ḥ, wrestling, struggle; Lat. *lucta*.

πάλιν, again; Lat. *rursus*.

πάν-δημος, -ov, adj., public (l. 1026).

πάν-νύχος, -ov, adj. (= *παν-* νύχιος), lasting all night.

πανούργος, -ov, adj., knavish.

παντοῖος, -α, -ov, manifold, of every kind.

πάντως, adv., anyhow (l. 650).

πᾶνυστάτον, adv., for the last time.

πᾶπαῖ, interj., ah! alas!

παρά, prep. (1) with gen., from; (2) with dat., with, in the house of (ll. 7, 542); (3) with accus., to, at the time of (as in l. 926). ‘In composition there is in the παρα- the notion of bringing in something foreign to the occasion’: England, ad *Iph. Aul.* 981.

πάρα = *πάρεστι*, it is possible.

παρα-δίδωμι, deliver over, up.

παρ-αινώ (-έω), advise.

παρ-λύω, release; rescue (l. 117); sever (l. 932).

περί-ιονος, -ov, adj. (-τείω), stretched out beside = listless.

παρ-αυτίκα, immediately.

παρ-εδρεύω, sit enthroned beside (l. 746).

πάρ-ειμι (*sum*), be present; *πάρεστι*, impers., it is possible (e.g. in l. 356).

παρ-έρχομαι, pass beyond.

παρθένειος, -ov, adj., of a maiden, maiden.

παρ-ίημι, relax (as in l. 204 where it is pass.); permit (with dat., as in l. 634); neglect; let slip; in l. 940 **παρεῖς τὸ μέρσιμον** = having given Destiny the slip.

παρ-ίστημι, in trans. tenses, make stand beside, or bring over to one’s side; in intrans. tenses, to stand beside, so help, defend (ll. 211, 1011). In l. 211 **παρεστάται** is for -εστηκέναι, and in

1. ιοιι παρεστώς is for -εστη-
κώς (syncopated perf. part.).
πάροιθε(ν), prep. with gen., and
adv., before.

παρ-οξύνω, fut. -ξνῶ, provoke.
πάρος, adv. and prep., before.
παρ-ουσία, ἡ, presence; ab-
stract for concrete (ll. 209, 606,
630).

πᾶς, πᾶσα, πᾶν, all, every; διὰ
παντός, always. In l. 274
it has a different sense; see
note.

πάσχω, fut. πείσομαι, 2 aor.
ἔπαθοι, perf. πέπονθα, suffer,
experience; κακῶς (καλῶς)
πάσχειν = to be in good
(evil) plight¹.

πατήρ, ὁ, gen. πατρός, father;
πατέρες often = parents.

πατρῷος, -ᾶ, -ον, inherited
from the father.

παύω, make to cease, stop;
mid., cease; with gen., cease
from; with part. (l. 707).

πεδίον, τό, plain.

πεζεύω, travel on foot; with
accus. of limitation (l. 869).
[Cf. Jebb on Soph. *Ajax*
40 (ed. minor) and Keene
on Eur. *Electr.* 94.]

πείθω, fut. πείσω, persuade;
perf. πέποιθα, am confident;
trust (with dat.); mid., obey
(with dat.).

πελάζω, fut. πελῶ, cause to
approach, bring near; πε-
λάσσω is Epic 1 aor. infin.

πέλανος, ὁ, mess or mixture
(of blood, l. 851).

πέλας, adv., near. [‘Adverbs
denoting near (ἐγγύς, πέλας,
πλησίον), and the adj. πλη-
σίος, take gen. (occasionally
the dat.) ἐγγὺς τῆς πόλεως :
cf. prope ab urbe’—Sonnen-
schein, G. Gr. § 425.]

πέλτη, ἡ, shield (l. 498, where
see note).

πέμπω, send, bring; escort
(l. 456).

πένθιμος, -ον, mourning,
mournful; (τὸ) πένθος,
grief, e. g. in l. 336.

πενθῶ (-έω), mourn; with
accus., mourn for.

πέπλος, ὁ, robe (nearly always
a woman’s robe, fastened with
a brooch, or clasp, over the
shoulder. [Consult Rich, Dict.
Antiq., s. v. ‘peplus’]).

πεπρωμένος, fated, perf. part.
pass.; πέπρωται, it is fated,
3rd sing. perf. indic. pass.
(used impers.) from obsol.
verb πόρω. Cf. ἡ πεπρωμένη
= Fate.

περ, enclitic part., emphasizing
word to which it is joined.

πέρāν, prep., beyond (l. 585).
Note that πέρā is used with
verbs of motion, πέρāν with
verbs of rest.

πέρᾶς, -άτος, τό, limit.

περί, prep. (1) with gen., about,
concerning (l. 178); (2)

¹ The radical meaning of πάσχειν is ‘to be acted upon’; cf. for example, Soph. *O C.* 267. Remember that πάσχειν is a *vox media*; it is the Lucretian *fungi* as opposed to *sucre* ποιεῖν). Cf. Luer. v. 358 neque ab ictu *fungitur* hilum, i. e. ‘is not acted upon one whit, in consequence of a blow.’

with dat., round about ; (3) *with accus.*, about, with regard to.

περι-βάλλω, fling around.

περι-νίσσομαι, recur (*of time*) (l. 449).

περι-πτυσσω, fold round.

περι-στέλλω, *fut.*-*στελῶ*, *i aor.* -έστειλα, wrap, drape (*of cere-cloths*) (l. 664).

πεύκη, ἡ, pine, pine-torch (Lat. *picea*).

πεφροντικός, neut. sing. perf. part. act. of *φροντίζω*.

πηγαῖος, -ον, adj., from a well or spring. [Cf. *Electr.* 106 πηγαῖον ἄχθος, ‘a load from the spring’ = a full pitcher.]

πηγή, ἡ, fountain, well.

πηδάλιον, τό, rudder; steering paddle. See note on 440.

Πηλιάς, -άδος, of Pelion (*τὸν Πήλιον*). A mountain in Thessaly ; see l. 915.

πῆμα, -ατος, τό, woe, trouble, suffering, bane.

πημονή, ἡ, poët. for *πῆμα*.

πίεζω, *fut.* πίεσω, crush.

πίκρος, -ά, -όν, bitter, cruel.

πίνω, *fut.* πίομαι, *o aor.* ξιτον, perf. πέπωκα, drink.

πίπτω, *fut.* πεσοῦμαι, *o aor.* ξεπον, perf. πέπτωκα, fall ; in l. 1101 *metaph.* from dice ; cf. εὖ or καλῶς πίπτειν = to be lucky.

πιστός, -ή, -όν, trusty, faithful.

πίτνω = **πίπτω**, q. v.

πίτυλος, ὁ, splash (l. 798).

πλάθω, poët. for *πελάζω*, always *intrans.*, approach (l. 119).

πλάνος, ὁ (= *πλάνη*), roaming. **πλείω**, contr. from *πλείονα* (*πολύς*).

πλείων, πλέον, comp. of *πολύς*. Note *πλέον ἥ + infin.* in l. 229.

πλευρόν, τό, side.

πλέως, -ᾶ, -ων, plur. πλέος, πλέα¹, πλέα (though nom. plur. is often the same for masc. and fem.), adj., full.

πλῆθος, τό, abundance.

πλῆκτρον, τό, lit., anything to strike with ; hence used (1) of a paddle, (2) quill (*to strike the lyre with*), (3) punting pole, (4) weapon, l. 129 ; used there of the thunderbolt.

πλημμυρίς, -ίδος, ἡ, flood.

πλάνη, as prep. with gen., except (l. 17) ; as adv., except that.

πλήρης, -ες, gen. πλήροις, full, abundant (l. 134).

πλησίον, adv., near ; prep. with gen. (l. 845), near, close to. πλησίον is also found with dat. Cf. in Lat. ‘prope ad’ and ‘prope ab.’

πλήσσω, strike.

πλουσίως, richly.

Πλούτων. -ώνος. Pluto, god of the lower world.

πνέω, *fut.* πνεύσομαι and πνευσοῦμαι, breathe.

πόθεν ; whence ? (ll. 95, 781) (colloquial use).

πόθος, ὁ, yearning, affection.

πεῖ ; whither ?

ποικιλό-θρεξ, -τρέχος, dappled. **ποιμνίτης**, adj., π. ὑμεναίος in

¹ Cf. Elmsl. on *Eur. Med.* 259, note ; ‘a masculino πλέω derivatur femininum πλέα.’ Jebb, however, writes πλέαι in Soph. *Elect.* 1405.

l. 577 = pastoral marriage-songs.

ποῖος, -*a*, -*ov*, *interr. adj.*, = *qualis*?

πολέμιος, -*ā*, -*ov*, hostile; as *subs.*, *oi π.* = *hostes*.

πολῶ (-*ew*), range, lurk; Lat. *versari*; also *frequentare*. Cf. l. 29.

πολιός, -*á*, -*ón*, *adj.*, grey.

πολυ-ήχητος, -*ov*, *adj.*, noisy.

πολύ-ξεινος, -*ov*, *adj.*, hospitable.

πολύ-μηλος, -*ov*, *adj.*, with many sheep (l. 588).

πολύ-πλεθρος, -*ov*, *adj.*, many-acred. *The πλέθρον was (roughly) 100 feet.*

πολύ-πονος, -*ov*, *adj.*, toiling.

πολύς, **πολλή**, **πολύ**, *adj.*, much, many; **πολύ**, as *adv.*, far (Lat. *multo*); **πολλά**, as *adv.*, often (ll. 187, 445); *compar.* **πλείων** (*πλέων*), **πλέον**, superl. **πλεῖστος**. *For πλέον = advantage cf. ll. 72, 490, 745; and for πλεῖστον + superl. l. 790.*

πόνος, *ό*, labour, task.

πόντιος, -*ov*, *adj.*, of-the-sea (l. 595).

περεύω, (1) *act.*, carry, convey, across; (2) *mid.*, start (on a journey); traverse, pass (with double accus., l. 443).

πορθμευς, -*éws*, *ό*, ferryman; of Charon, l. 253.

πορίζω, *fut.* **ποριώ**, *I aor.* **ἐπόρισα**, provide.

πόρος, *ό*, means; with *gen.*, remedy against or means of averting (l. 213).

πορσύνω, *fut.* -*írō*, proffer

(l. 1074); carry out (l. 1150).

πόρσω, **πρόσω**, *adv.*, onward; advanced (in years), as in l. 910, *where see note.*

πόστις, -*i s*, *ό*, husband. [Do not confuse with ή πόσις, -*éws*, 'drink' or 'drinking bout.']

ποτάμιος, *adj.*, of a river.

ποτέ, ever. In l. 1120 = some day. Often with negat., e. g. l. 317.

πότερον or **πότερα**, whether (Lat. *utrum*).

ποτήρ, -*ípos*, *ό*, cup.

ποτί, Doric for **πρός**.

πότμος, *ό*, fate.

πότνια, *ή*, lady, queen (usual term of address to a goddess; cf. ll. 976 and 1004).

ποῦ; where? (but *πον*, somewhere); *indignantis* (l. 1075).

ποῦς, **ποδός**, *ό*, foot. [With l. 739 cf. Soph. *Ant.* 1327; Pind. *Pyth.* viii. 32 (= 45).]

πρᾶγμα, -*átos*, **τό**, gen. like Lat. 'res,' and to be regarded as a sort of blank cheque, with its meaning to be filled in from the context.

πράσσω, do, perform, make; special use = fare, in ll. 227, 246, 803.

πρέπω, (1) *personal* = be noticeable (ll. 512, 1050); (2) *with dat.*, resemble (l. 1121); (3) *impers.*, **πρέπει** = it is fitting.

πρεσβεύω, honour (l. 282).

πρέσβυς, -*éws*, old man (only in nom., voc., and accus., in this sense). [Prose form is **πρεσβέτης**.]

πρίν, conj., before that, until; **τὸ πρίν**, *adv.* = formerly.

πρό, prep. with gen., on behalf of.

προ-άστις, τό, suburb.

προ-βαίνω, set forth (on a journey). Note πρόβα = πρόβαθι = πρόβηθι, 2 aor. imperat. (l. 872).

προ-δίδωμι, give up, forsake.

προ-θνήσκω, die on behalf of.

πρό-κειμαι, lie exposed, lie dead; see on l. 1012.

προ-κλαίω, weep beforehand.

προ-κόπτω, *imperf.* προύκοπτον, clear a way (in front of one). (like pioneers clearing a road through a pathless wood); so advance; in l. 1079 = gain.

προ-λείπω, forsake (l. 391).

προ-μηθία, ἡ (= προμήθεια), forethought; consideration (with gen., l. 1054).

πρό-νοια, ἡ, forethought.

προ-νωπής, -ές [πρό + ὥψ, the -v- occurring in πρηνής (to which προνωπής is equivalent, and in Lat. 'pronus'), adj., with head falling forward, swooning, in l. 143; reclining, in l. 186.

προ-πετής, -ές, adj. (lit., falling forward), verging towards (l. 509) (Lat. *proclivis*).

πρός, prep., (1) with gen., from the side of; in favour of (l. 57); at the hands of; in oaths, by (πρὸς θεῶν); (2) dat., at, near (l. 29); in addition to; (3) with accus., to, towards. Note phrases: πρὸς βίᾳ = forebly (l. 44), and πρὸς αἴπος = uphill (l. 500). Adv. use in l. 1063 = besides.

προσ-βαίνω, approach (l. 480).

προσ-βάλλω, cast at or upon (l. 315).

προσ-δέχομαι, look for, expect.

προσ-δοκῶ (-άω), expect; in l. 1091 with pres. infin.

προσ-είπον (2 aor. cf. -λέγω), bid farewell (ll. 195, 610).

προσερρήθην, ι aor. indic. pass., προσρηθείς, ι aor. part. pass., accosted.

προσ-έρχομαι, fut. -ελείσομαι, 2 aor. -ῆλθον, perf. -ελήλυθα, approach.

προσ-εύχομαι, absol., pray (as in Soph. *Antig.* 1337); also with accus. or dat., worship, pray to.

πρόσθε(v), (1) adv., formerly; (2) prep. with gen., before.

πρόσ-κειμαι, be added to. κεῖμαι is regularly used as the pass. of τίθημι.

πρόσ-οδος, -ου, ἡ, approach.

προσ-ορῶ (-άω), look upon.

προσ-πέτομαι, ι aor. -επιτάμην, light upon (l. 421); swoop down upon.

προσ-πίπτω and **προσ-πίνω**, embrace, kneel (lit., fall down) before; with dat. (l. 350).

προσ-πολῶ (-έω), be a servant.

πρόσ-πολος, ὁ and ἡ, servant.

προσ-τίθημι, add.

προσ-τροπή, ἡ, prayer, supplication.

προσ-τυγχάνω, (1) of persons, fall in with (with gen.); (2) of events, befall (a person).

Thus ὁ προστυγχάρων = the first person one meets; τὰ προστυχόνταξένια in l. 754 = the gifts that fell to his share.

πρό-σφαγμα, -*atōs*, *τό*, sacrifice.

προσ-φθέγγομαι, address.

πρόσ-φερος, -*ov*, adj., suitable; *τὰ πρίσφορα* in l. 148 = what is right and fitting.

προσ-φώνημα, *τό*, speech; salutation (in l. 1144).

πρόσω: see under **πόρτω**.

πρόσ-ωπον, *τό*, face.

προσ-ωφελῶ (-éω), with dat., help.

προ-τείνω, fut. -*té̄nω*, I aor. -*έτεινα*, part. -*té̄tāka*, stretch forth (l. 1118).

προ-τίθημι, lay out (*a corpse*).

προ-τῆμῶ (-áw), with gen., regard, reck of (l. 762).

πρό-φρων, -*oīos*, adj., kindly.

πρῶτα, as adv., first.

πτερωτός, -*óv*, adj., winged.

πτόρθος, ὄ, branch.

πυγμή, ἡ (*πύξ*, with clenched fist), boxing.

Πύθιος, adj., of, or belonging to, Pythō, the ancient name of the oracle of Apollo at Delphi. Delphi was in Phocis, at the foot of Mount Parnassus.

πυκάζω, cover; I aor. part. pass. *πυκασθείς* (l. 796).

πύλη, ἡ, gate.

πῦρ, *τό*, fire; gen. *πύρος*.

πυρά, -ās, ἡ, burning-place; an 'altar' near the tomb: *πυρά* is to be distinguished from *τύμβος* and *τάφος*.

πύργος, ὄ, bulwark, tower.

πῶλος, ὄ and ἡ, steed.

πῶς; how? but **πῶς** = somehow.

ῥέεθρον (*Ion.* and *poët.* for **ῥεῖθρον**), *τό*, stream.

ῥέξω, accomplish, do; fut. *ῥέξω* in l. 261.

ῥίπτω, (I) trans., hurl (l. 680); intrans. (l. 897):

ῥύομαι, fut. *ῥύσσομαι*, rescue (with simple infin., l. 11; with accus. of obj., l. 469).

σᾶνίς, -*iōs*, ἡ, in sing., board, plank; in plur., writing tablets (l. 967).

σᾶφῦ, *poët.* adv. of *σαφής*, clearly; *σάφα* *εἰπεῖν* = to speak truly.

σέβας, *τό*, object of worship.

σέβω, older form of *σέβομαι*, worship; mid. in l. 279.

σέθεν, poetic form of *σοῦ*, gen. of *σύ*.

σελήνη, ἡ, moon; in plur. = months (l. 431).

σεμνός, -ή, -ón, solemn X εὐ-
προσήγορος in ll. 773-775.

σεύω, with *σ* in augm. tenses; in mid. and pass. = start off swiftly, rush; I aor. pass. *ἐσσύθην*.

σημεῖον¹, *τό*, sign or token.

Σθένελος, father of Eurystheus.

σθένω. only used in pres. and imperf., have strength (l. 267).

σιγῶ (-áw), be silent. Remarkable use of perf. pass., in

¹ The use of *σημεῖον* in N. T. is worth noting here. It is the regular word for the 'miracles' of Christ, as being the 'signs' whereby He might be known as the Messiah; the *σημεῖα* authenticate His mission.

- l. 78 (*τί σεσίγηται = τί σιγᾶ*) ;
the pass. generally = to be kept
secret.
- σίδηρος**, ὁ, iron (l. 981).
- σῖτος**, ὁ, food.
- σιωπῶ** (-άω), be silent.
- σκληρός**, -ά, -όν, adj., hard.
- σκοτεινός**, -ή, -όν, adj. (in l.
385), and **σκότιος** (in ll. 125,
689), dark.
- σκυθρ-ωπός**, -όν, sullen.
- σκύφος**, -ου, ὁ, goblet (l. 798) :
rare in tragedy.
- σμικρέν**, as adv., a little.
- σός**, σή, σόν, possess. adj., thy.
- σοφός**¹, -ή, -όν, adj., skilful
(l. 348); adv. **σοφῶς**, cleverly.
- σοφία**, ἡ, wisdom.
- σπάνιος**, -α, -ον, adj., scarce,
rare.
- σπείρω**, **σπέρω**, sow; *metaph.*,
beget ; ὁ **σπείρας** (cf. l. 1098)
= the father ; οἱ **σπείραντες**
= the parents.
- σπέρχω**, trans. in act., make
to hurry ; intrans. in mid.
and pass., hurry (l. 256).
- σπλάγχνα**, τά (see note on
l. 1009).
- σπονδή**, ἡ, libation.
- σπουδή**, ἡ, eagerness ; zeal or
concern for (with gen.).
- στατίζω**, poët. for *ἴστημι* ; in
pass. **στατίζεται** = is placed
(l. 90).
- στέγη**, ἡ, shelter ; cf. l. 248,
house.
- στέγος**, -οις, τό = **στέγη**.
- στείχω**, 2 aor. **ἔστρχον**, go.
- στέλλω**, fut. **στελῶ**, 1 aor.
- ἔστειλα**, send (l. 114) ; in
mid., summon to oneself,
as in Soph. *O. T.* 434.
- στενάζω**, fut. -ξω, frequentat. of
στένω, lament.
- στεναγμός**, ὁ, groaning.
- στένω**, only in pres. and imperf.,
moan ; trans., bemoan.
- στερείς**, 2 aor. part. pass. of
στερῶ (-έω) = bereaved, de-
prived (with gen. of separat.,
ll. 227, 622). The prose form
would be **στερηθείς**.
- στέρνον**, τό, breast.
- στέφανος**, ὁ, garland.
- στέφω**, trans., crown ; in mid.,
crown oneself.
- στολμός**, ὁ, raiment.
- στέμμα**, -άτος, τό, mouth ; plur.
in l. 403.
- στρωφᾶμαι** (-άο), frequentat. of
στρέφω, move about = Lat.
versari.
- στυγῶ** (-ώ), hate.
- στυγνός**, -ή, -ίν, hateful,
gloomy ; scowling (l. 777)
(Lat. *tristis*).
- συγ-γενής**, -ές, adj., akin ; *cī*
συγγενεῖς = kinsfolk.
- συγ-γνωστός**, -ή, -ίν, verb. adj.,
pardonable.
- συγ-κάμνω**, fut.-καμοῦμαι, 2 aor.
-έκαμον, sympathize (=
συναλγῶ) (l. 614).
- σύγκασις**, -ιος, ἡ, sister ; cf.
Liddell and Scott.
- συγ-κλίνω**, fut. -ιῶ, lay to-
gether, side by side ; unite ;
in l. 1090 **συγκλιθήσεται** is
fut. ind. pass.

¹ It should be noted that 'wise' will not always render **σοφός**. The word frequently denotes *skill in the arts*. In Pindar **σοφοί** = 'poets,' and **σοφία** = 'poetic art'; sometimes *cī σοφοί* = 'aristocracy.'

συ-ζεύγνυμι, unite (l. 482); hence (*ἡ*) **σύζυγος** = wife.

σύζυξ, -*γος* = **σύζυγος**.

συμ-βάλλω with **ἀγῶνα** (*or μάχην*) = engage in a contest (Lat. *committere proelium*).

σύμ-μετρος, -*ov* (**συν** = with + **μέτρον** = measure), opportune (see note on l. 26).

συμ-ποιμαίνομαι, herd with.

συμ-πότης, -*ov*, δ, boon-companion.

συμ-φέρω, bear with.

συμφορά, ἡ, trouble, mischance (l. 802).

σύν, prep. with dat., with, with help of (l. 979); adv. use (ll. 579, 901).

συν-άπτω, join; **συνάπτειν μάχην**, with dat. = do battle with.

συν-διάς, -*ádos*, adj., wedded (l. 473). [Apparently *ἄπαξ λεγόμενον*.]

συν-ήθης, -*es*, adj., customary, usual.

συν-έχω, hold together, contain.

συνίζευξαι, 2 sing. perf. indic. pass. of **συζεύγνυμι**.

συν-οικῶ (-*éω*), dwell with.

συν-οφρύομαι (**ὁφρύς** = eye-brow), frown; perf. part. pass. **συνωτρυωμένος** (l. 777).

συν-τλῶ (-*áω*), 2 aor. **συνέτλην** (*Doric -ίτλᾶς*, l. 411) = endure together with.

συρίζω, play on the pipe (**σύριγξ**); see note on l. 346.

σφάγη, ἡ, slaughter (l. 228).

[Somewhat vaguely used in poetry. The word signifies not only (1) the infliction of the wound, but (2) the blood spurting from the wound, (3) the slain victim (= *σφάγιον*), and (4) the throat itself.—Paley on Aesch. *Agam.* 1599 (= 1577).] **σφάγιον**, τό, victim (*offered in sacrifice*).

σφάλλω, fut. **σφάλω**, 1 aor. **ἐσφῆλα**, cause to stumble, deceive (l. 34).

σφε, accus., him, her, them. Enclitic; used both in sing. and plur. in tragedy.

σφύρόν, τό, ankle, pastern 1. 585.

σφῶν, gen. and dat. dual from **σύ**, thou.

σχέτλιος, -*a*, -*ov*, hapless (l. 741); cruel.

σχῆμα, -*atos*, τό, form, appearance. Especially note use in l. 911.

σώξω¹, fut. **σώσω**, save, keep.

σῶμα, -*atos*, τό, (dead) body X **δέμας** (living) body; cf. ll. 348, 468, 619, 1133.

σώφρων, -*ovos*, adj., prudent, modest; **σωφρόνας**, adr., modestly.

τάλαις, **τάλαινă**, **τάλαν**: gen. **τάλαινος**, **ταλαινῆς**, **τάλαρος**, miserable.

τάσσω (*Attic τάττω*), appoint; in l. 49 **τετάγμεθα** is perf. ind. pass. + cogn. accus.

¹ **σώζω**, as attested by the evidence of inscriptions, is the correct spelling and so it should have been printed throughout this book: the spelling of 1 aor. is less certain. But see Blass. *Gram. of N. T. Greek*, p. 7 E. T.. Similarly **εἰγίσκω** and **μημείσκω** are the correct forms.

- τάφος**, δ, funeral (ll. 96, 608); grave.
- τάφος**, -ov, ἡ, trench.
- τάχ'** ἄν = ἵσως, perhaps.
- ταχύνω**, fut. -ῦνῶ, intrans., make haste; trans., speed (a person).
- τε**, enclitic = Lat. *que*: **τε . . . καί** = *et . . . et*.
- τέγγω**, bedew.
- τέθνηκα** (*perf.* of *θνήσκω*) = I am dead (l. 666).
- τέθριππος**, adj., with four horses (l. 428).
- τείρω**, only in pres. and imperf., wear away (by rubbing), so = vex. Cf. Hom. Il. xxii. 242.
- τεκμαίρομαι**, fut. **τεκμάροῦμαι**, 1 aor. ἐτεκμηράμην, dep. (act. is rare), judge, come to a conclusion (l. 240).
- τέκνον**, τό, child.
- τεκούσα**, from **τίκτω**.
- τέκτων**, -ovos, δ, maker (l. 5); craftsman (l. 348).
- τελευτῶ** (-άω), fut. -ῆσω, bring to an end (Lat. *perficere*).
- τέλος**, -ous, τό, full measure (l. 414); lit., end, accomplishment.
- τελῶ** (-έω), bring to a **τέλος**, or completion; fulfil.
- τέμνω**, fut. **τεμῶ**, 2 aor. ἐτεμον, perf. **τέτμηκα**, cut.
- τέραμνα**, τά (only used by Eurip., and in plur.), halls.
- τέρμα**, -άτος, τό, goal (Lat. *terminus*).
- τέρπνός**, -ή, -όν, pleasant, delightful.
- τέρπω**, act., delight (some one else); mid., take delight.
- τέρψις**, -εως, ἡ, enjoyment, delight.
- τέτρωρος** = **τετράορος**: **τετ.**

- ἄρμα** = four-horse chariot (l. 483).
- τέχνη**, ἡ, art, craft.
- τετάγμεθα**, from **τάσσω**.
- τῇδε**, dat. fem. of δέ, as adv., thus; here (= **τῇδε τῇ δᾶ**).
- τηλίκοσδε**, -ήδε, -όνδε, of such an age.
- τί**; from **τίς**;
- τίθημι**, fut. **θήσω**, 1 aor. ἔθηκα, perf. **τέθηκα**, put, arrange; (of laws) lay down (l. 57); = **ποιεῖν** (l. 621, where see note), Lat. *reddo*; in mid., hand over, deliver (to another's custody) (l. 1113).
- τίκτω**, fut. **τέξομαι**, 2 aor. ἐτεκον, perf. **τέτοκα**, (of the mother) bear; (of the father) beget. So δ **τεκάν** = the father; ἡ **τεκούσα** = the mother (l. 167).
- τιμή**, ἡ, honour; in plur., prerogatives (l. 30).
- τιμῶ** (-άω), fut. -ῆσω, honour.
- τιμιός**, adj. of 2 and 3 term., prized, precious; comparat. (l. 301).
- τιμωρῶ** (-έω), in mid. with accus., take vengeance on (l. 733).
- Τίρυνθιος**, adj., of Tiryns, in Argolis. [See the valuable note in Frazer's *Pausanias*, vol. iii. pp. 217-230. Remains of an extremely ancient civilization have been found at Tiryns; where ruins, also, of a royal palace have been unearthed, in quite recent times.] It was at Tiryns that Heracles dwelt for twelve years in the service of Eurystheus.

τίς; who? **τι**, why; **τις**, **τι**, any one, anything.

τλήμων, voc. **τλῆμον**, gen. -*ovos*, δ, ἥ, miserable.

τλητός, -ή, -όν, verb. adj. from **τλῶ** = durable.

τλῶ¹ (-άω), form never found in pres., fut. **τλήσομαι**, 2 aor. **ἔτλην** (as if from **τλημί**), imperat. **τλῆθι** (= bear up! l. 892) (1) endure (as in l. 1); (2) have the heart to (l. 275). Prose form **τλρψ** (-άω).

τοι, look you, assuredly (often used to introduce a trite remark, l. 197; also in strong entreaty, l. 570).

τοιγάρ, wherefore.

τοῖος = **τοιοῦτος** (ll. 65, 453, 870, 1005).

τοιόσδε, **τοιάδε**, **τοιόνδε** (like **τοῖος**, but with stronger demonstrative force, according to Liddell and Scott) = such as this.

τόκος, δ, lit., birth; plur. in l. 318, = labour-pains.

τολμῶ (-άω), like **τλῶ** in sense. [Cf. Monk ad *Alc.* 285.]

τομαῖος, -α, -ον, also -ος, -ον, cut, severed (l. 102).

τοξήρης, -ες, armed with a bow.

τόξον, τό, bow; plur., bow and arrows.

τόπος, δ, place.

τοσόσδε, -ήδε, -όνδε, = **τόσος**, so great, so many.

τοσοῦτος, -άντη, -ούτο(ν), so much, so great.

τότε, adv., then.

τράπεζα, -ης, ḷ, table; fare (in l. 2).

τρέπω, fut. **τρέψω**, 1 aor. **ἔτρεψα**, perf. **τέτροφα**, turn, in act., direct (towards something).

τρέω, fut. **τρέσω**, intrans., tremble, fear (l. 328); also trans., be afraid of (l. 506).

τρίτος, -η, -ον, third (see l. 321).

τρόπος, δ, way. Note foll. adv. usages: **παντὶ τρόπῳ** = by all means; **ἐκουσίῳ τρῷ** = willingly; **πάντα τρόπον** = in every way; **τῷδε τῷ τρόπῳ** = in this way; **τρόπῳ τινὶ** = somehow.

τυγχάνω, fut. **τεύξομαι**, 2 aor. **ἔτυχον**, perf. **τετύχηκα**, (1) happen, happen to be (with part.); (2) meet with, win (with gen. of pers. and thing).

τύμβος, δ, tomb.

τυραννίς, -ίδος, ḷ, voc. **τυραννί**, sovereignty.

τύραννος, as adj. = royal (l. 1150); as subst. = lord.

τύχη, ḷ, fortune (good or bad, as context decides). **τὸ τῆς τύχης** = ḷ **τύχη** in l. 785; cf. Soph. *O. T.* 977.

ὑβρίζω, fut. **ὑβρίζω**, be insolent, affront.

ὕδωρ, -άτος, τό, water (note short quant. on ӯ).

ύλακτῶ (-ίω), howl (l. 760).

ύμέναιος [ū], wedding-hymn or song (Lat. *hymenaeus*).

ύμνος, δ, song, hymn.

¹ ✓ΓΛΑ, as in **τάλ-ας**, "A-τλας, τολ-μῶ, κ.τ.λ., and in Lat. 'toll-o,' 'tol-ero,' &c.; cf. Scotch 'thole' = endure.

ὑπ-ακούω, *absol.*, give ear (l. 400).

ἱπέρ, *prep.*, *with gen.*, for, on behalf of (l. 883)¹; by reason of; also *with accus.*, cf. *G. Gr.* § 454.

ὑπερ-βάλλω, *lit.*, throw beyond a mark; *then*, overshoot, exceed, rise superior to (l. 795); cross or intrude into (*a place*) (l. 829): *perf. part. pass.* = *mid.*, surpass (l. 153).

ὑπό, *prep. with gen.*, by, by means of; *accus.*, down to (*as in l. 47*); *dat.*, beneath (l. 1009).

ὑπορράπτω (ὑπό + ράπτω), *lit.*, stitch underneath; *sopatch up*, contrive (l. 537).

ὑπο-στρέφω, mostly *in intrans. tenses and pass.*, return.

ὑπουργῶ (-έω), *with dat.*, do service to (*a person*) (l. 842).

ὕστατος, -η, -ov, superl. of ὕστε-
pos, last (l. 610).

ὑφ-ίημι, *in intrans. tenses of act.*, and *in mid.*, submit to, undertake, promise.

ὑψί-κομος, -ov, with lofty foliage (*of the pine-trees, ἐλάται*, l. 585).

φαίνομαι, *fut.* φανοῦμαι, 2 *aor.* ἔφανην, appear (*like Lat. videor*); *with part.*, be evidently.

φάος, φάous, *contr.*; φῶς, φωτός, τό, light.

φάρμακον, τό, drug, remedy.

φάσκω, say (*often with notion of alleging or pretending*: cf. Liddell and Scott).

φάσμα, -άτος, τά, wraith, apparition (l. 1127).

φάτνη, ή, manger.

φέγγος, τό, light (l. 722).

φείδομαι, *fut.* φείσομαι, *with gen.*, be sparing of, so = spare.

Φεραῖος, *adj.*, of, belonging to, Pherae, a town of Thessaly.

Φέρης, -ητες, Pheres, father of Admetus.

φέρω, *fut.* οἴσω, *aor.* ἦνεγκα or -ον, *perf.* ἐνήνοχα, bear (*e.g. of grief*, l. 336); (*of a road*) lead (l. 835).

φεῦ, *interj.*, alas!

φῆμη, ή, utterance; often of the voice of an oracle, &c., in l. 1005 = solemn address.

φημί, *imperf.* ἔφην, *fut.* φήσω, 1 *aor.* ἔφησα, say.

φθάνω, *fut.* φθήσομαι, 1 *aor.* ἔφθασα, 2 *aor.* ἔφθην; *with part.*, be beforehand (*in doing something*) (l. 662). Compare Liddell and Scott.

φθίνω, *fut.* φθίσομαι, *perf. pass.* (*same sense as act.*) ἔφθιμαι, πληρ. ἔφθιμην, waste away, perish; οἱ φθίμενοι (*Epic 2 aor. part. pass.*) = the dead.

¹ In l. 883 τῆς ὑπέρ, 'on whose behalf,' should be compared with Soph. Trach. 708 ἵς ἔθνησχ' ὑπέρ = ἵς ἔνεκα or δι' ἵν [why should the monster have shown good will to me] *on whose account he was dying?*

φθιτός, -ή, -όν, *verb. adj.*, dead ;
οἱ φθιτοί = οἱ φθίμενοι.

φθόνος, δ, envy (l. 306), of the gods (l. 1135). [See Mayor's note on St. James iv. 3, and his excursus on 'The Divine jealousy.' 'The Divine jealousy, as depicted in the N. T., desires nothing but the best good of the beloved object, and hates nothing but that which would injure and degrade it.]

φιλία, -ᾶς, ἡ, love, devotion (ll. 279, 930).

φίλιος, -α, -ον (*or* -ος, -ον), *adj.*, loving.

φίλος, -η, -ον, *adj.*, friendly.

Note use with gen., l. 460.

φιλόξενος, -ον, hospitable.

φιτύω, plant ; *so, of children* = beget (ll. 294, 1137) ; **φυτεύω** is the prose word.

φλόξ, φλογός, ἡ, flame (l. 758) (*where see note*) ; flaming bolt (l. 4).

φόβη, ἡ, mane (*of a horse*) (l. 429) ; foliage (l. 172).

φοιτῶ (-άω), go constantly to, visit often.

φονεύς, -έως, δ, accus. φονέā or -έα, nom. plur. φονεῖς, murderer.

φόνιος, -α, -ον, bloody.

φράζω, *fut.* φράσω, tell, declare (*stronger than λέγω*) (l. 1012).

φρήν, φρενός, ἡ, mind, heart, understanding ; plur. has same meaning. [Note φρένες often exactly renders our word 'wits.']

φροντίζω, -ιῶ, consider, reflect ; *absol.* be anxious, as in l. 773.

φρενῶ (-έω), think (l. 799) ; εὖ φρονεῖν, to be well disposed.

φροῦδος [*πρό + ὄδός*], *adj.* of 2 or 3 term., gone ; in l. 94 it is fem.

φρονρῶ (-έω), watch for (l. 27) ; watch (l. 35). [*Cf.* Aesch. *Agam.* 2 for φρονρά, the noun.]

Φρύξ, Φρυγός, Phrygian. Phrygia is an inland province of Asia Minor.

φυλάσσω, guard ; lie in watch for (l. 844).

φύρω, mix, drench. *Perf. part. pass.* in l. 496 ; *cf.* *Elect.* 1173.

φύσις, -έως, ἡ, nature ; look, appearance.

φυτεύω = φιτύω.

φύω, beget, *sōδφύσας* = father ; produce ; *in intrans. tenses* (*viz.* perf. πέφυκα and 2 aor. ἔφυν) = be born.

φώς, φωτός, δ, (*poët.* for ἀνήρ), man ; in l. 472 = husband.

φῶς, φωτός, τό, light.

χαίρω, *fut.* χαιρήσω, rejoice ; **χαίρε**, imperat., a form of greeting = (1) salve (l. 510), (2) vale (l. 1149) ; also with full force = fare well. Note that χαίρω has this full force in ll. 272, 323, 436.

χαίτη, ἡ, hair.

χαλινός, δ, irreg. plur., χαλινά, τά, bit.

Χάλυβοι, οἱ, also Χάλυβες. A people in Pontus, Asia Minor, famous in antiquity for their working of iron. The district lies south of the modern Trebizond, on the Black Sea.

χάρα, *ἡ*, joy.

χάρις, *-τος*, *ἡ*, *accus.* **χάριν**, favour; thanks. In Greek, to confer a favour on a person is **χάριν θέσθαι τινι**. Special use: *acc. sing.* **χάριν + gen.** = **ένεκσι**, Lat. *gratiā, causā*.

Χάρων. Charon, the ferryman of the Styx.

χείρ, *χειρός* and **χερός**, *ἡ*, hand; Epic dat. **χείρεσσι**, in l. 756.

χέλυς, *-τος*, *ἡ*, tortoise; lyre, in l. 447 (where see note).

χερνιψ (**χείρ + νίξω** = **νίπτω**), *-ιβος*, *ἡ*, holy water; note on l. 98.

χηρεύω, *intrans.*, remain widowed (*of a bed*, l. 1089).

χήρος, *-α*, *-ον*, adj., widowed. [Not found elsewhere in class. Greek.]

χθόνιος, adj. of 2 and 3 term., belonging to the lower world, nether (l. 237).

χθών, *χθονός*, *ἡ*, earth, ground.

χολῶ (-*ώ*), make angry.

χορεύω, dance.

χορός, *δ*, dance.

χόρτος, *δ*, food.

χρεῖα, *ἡ*, need.

χρή, *impers.*, it is needful; subjunct. **χρῆ**; neut. partic. indecl. **χρεών**; **χρεών** *ἐστι* = **χρή**; imperf. **χρῆν** = **χρῆ ἦν**.

χρῆμα, *τό*, res; *τί χρῆμα;* cur? quare? (l. 512).

χρηστός, *-ή*, *-όν*, adj., good.

χρόνος, *δ*, time; **χρόνῳ** (like διὰ χρόνου), in time, some day.

χρώς, *δ*, *accus.* **χρῶτα**, *gen.* **χρωτός**, *dat.* **χρωτὶ** (also *accus.* **χρόσ**, *gen.* **χρόσ**, *dat.* **χροῖ** and **χρῷ**), flesh.

χῶμα, *-ατος*, *τό*, a mound of earth heaped over a grave = barrow.

χωρίς, *adv.*, apart; *prep.* with *gen.*, apart from. Note usage in l. 528, where **χωρίς** = different in kind.

ψέγω, blame.

ψευδῆς, *-ές*, false.

ψεύδεμαι, deceive.

ψῦχ-αγωγός and **ψῦχο-πομπός**, adj., escorting souls (*to the under-world*); epithet of Hermēs. In l. 1128 the former word is used as noun = necromancer.

ψυχή, *ἡ*, soul, life.

ψυχορρῆγῶ (-*ώ*), from **ψυχή** + **ρήγνυμι**, Lat. *animam agere*, breathe one's last (ll. 20, 143).

ψυχρός, *-ά*, *-έν*, cold.

ἄδει, *adv.*, thus.

ἄρμος, *-ή*, *-όν*, adj., fierce, cruel. N. B. Do not confuse with the noun **ἄρμος** = shoulder.

ἄνεμαι (-*έο-*), fut. **ἀνήσομαι**, 2 aor. **ἐπριάμην**, buy.

ἄραιος, *-α*, *-ον*, ripe, timely (l. 516).

ἄρα, *-ᾶς*, *ἡ*, season, time. The meaning 'an hour' is not classical.

ἄς, *adv.*, as (l. 191); *conj.* how (l. 727); because (l. 1069). Note use in l. 801 with *absol. infin.*, cf. Goodw. M. T. §§ 777, 778.

ἄσπερ, *adv.*, even as, as; **ἄς ἄν**, final = in order that (l. 740).

ἄφελῶ (-*έω*), help, with *dat. pers.*, like 'prodesse' in Latin.



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